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THE
History and Fate
OF
SACRILEGE,
Discover'd by EXAMPLES
OF
SCRIPTURE,
OF
HEATHENS,
AND OF
CHRISTIANS;
From the Beginning of the WORLD, continually to this Day.

By Sir *HENRY SPELMAN*, Kt.
Wrote in the YEAR 1632.

A Treatise omitted in the late Edition of his *Posthumous Works*, and now Published for the *Terror of Evil Doers*.

To which is added,

The BEGINNERS of a *Monastick Life*, in *Asia*, *Africa*, and *Europe*;

By Sir *ROGER TWISDEN*, Kt. and Bar.

LONDON, Printed for *John Hartley*, over-against *Gray's-Inn*, in *Holborn*, 1698.

STATE OF MAINE

DEO,
ECCLESIÆ,
ET
RELIGIONI.

The Prieſts are appointed to diſcern between Holy and Unholy, Clean and Unclean.

In Sacrilegos.

Eſt Homini laqueus ſacra vorare Dei.
Prov. 20. 25.

ANguſtam ingreditur phialam macilentior (anguis,
Furtivóque oleum devorat ore ſacrum:
Intumuit venter Saturi, prohibétque receſſus
Reddiderat prædam quam tulit uſque ſuam.
Evomit; at factus jam furto pinguior, ipſa
Pinguedo miſerum proſiliiſſe negat.
Ingemit & carnem jejunans conterit alto
Singultu; donec fiat, ut ante, macer. (rum
Sic tandem egreditur. Gens ô male conſcia re-
Sacrarum, exemplum ſumite ab angue pium.

THE PREFACE.

THERE *needs no more to recommend this Tract to every good* Engliſh *Chriſtian, than the Nature of the* Subject, *and the Name of the* Author. *A* Subject *of the greateſt Importance to the Honour of* God, *and the decent Exerciſe of Religion. An* Author *of profound Learning and true Integrity, who devoted his Studies to the more particular Service of this Church and Nation.*

But for the Character of this honour'd Writer, and the full Account of his excellent Works, I refer to the Life *of Sir* Henry Spelman, *lately prefix'd to the elegant Edition of his* Poſthumous Works, *by the well known and well deſerving Mr.* Gibſon; *who has Candor enough to think it a pardonable Treſpaſs, if I tranſcribe from Him, only ſo much as relates to this particular Treatiſe.*

"*Another Work* (ſaith he) *in Vindi-*
"*cation of the Rights of the Church, is*
"*ſtill in Manuſcript, with this Title*; The Hiſtory and Fate of Sacrilege, diſcover'd by

by Examples of Scripture, of Heathens, and of Chriſtians; from the beginning of the World continually to this Day, by Sir *Henry Spelman*, Kt. *Anno Dom.* 1632. *The Account which the* Oxford *Antiquary gives of it is this:* "*In the Year* 1663. "*Mr.* Stephens *began to print the* Hiſtory "of Sacrilege, *deſigned and began by* "*Sir* Henry Spelman, *and left to Mr.* Ste- "phens *to perfect and publiſh. But that* "*Work ſticking long in the Preſs, both the* "*Copy and Sheets printed off, periſht in the* "*grand Conflagration of* London 1666." "*I have been told by a learned Divine (ſince* "*a Prelate of our Church) that Mr.* Ste- "phens *was forbidden to proceed in an Edi-* "*tion of that Work, leſt the Publication of* "*it ſhould give Offence to the* Nobility *and* "Gentry. *But, whatever was the occaſion* "*of its continuing in the Preſs till the* Fire "*of* London, *it has been taken for gran-* "*ted, that the whole Book was irrecoverably* "*loſt; and I was ſatisfied of the ſame, up-* "*on Mr.* Wood's *Relation of the matter;* "*till examining ſome Manuſcripts, which* "*were given to the* Bodleian *Library, by the* "*late Biſhop of* Lincoln, *I met with a Tran-* "*ſcript of ſome part of it. Upon further* "*inquiry, I found other parts in other places;* "*ſo that now the Work ſeems to be pretty* "*entire.* "*He*

The PREFACE.

" *He begins with a general definition*
" *of* Sacrilege; *then reckons up various*
" *kinds of it, as to* Places, Perſons, *and*
" Things; *after which, he enumerates (at*
" *large) the many ſignal Puniſhments of it*
" *among* Heathens, Jews *and* Chriſti-
" ans, *deſcribing more particularly the In-*
" *ſtances of that kind, which have formerly*
" *happen'd in our Nation. Then, he pro-*
" *ceeds to give an Account of the attempt*
" *upon the Lands of the Clergy in* Henry
" *the* IV's *time, and how it was diſappoint-*
" *ed; afterwards he deſcends to the Suppreſ-*
" *ſion of* Priories Alien *in the Reign of*
" Henry *the Fifth, and ſo on to the General*
" *Diſſolution under* Henry *the Eighth.*
" *Here he ſhews us the ſeveral ſteps of*
" *the* Diſſolution; *the King's expreſs Pro-*
" *miſe to employ the Lands to the Advance-*
" *ment of Learning, Religion, and Relief*
" *of the Poor; with the remarkable Cala-*
" *mities that enſued, upon the* King, *his*
" Poſterity, *his principal* Agents *in that*
" *Affair, the new* Owners *of the Lands, and*
" *the* Lords *who promoted, and Paſs'd the*
" *Diſſolution Act; concluding with a*
" *Chapter, which contains* The particulars
" of divers Monaſteries in *Norfolk*, where-
" of the late Owners ſince the Diſſolution,
" are extinct, or decay'd, or overthrown

" by

" by Misfortunes and grievous Accidents.

" *This* (continues he,) *is a ſhort ac-*
" *count of a large Work, wherein the judi-*
" *cious Author is far from affirming, that*
" their *being concern'd in this Affair, (ei-*
" *ther as Promoters of the Alienation,*
" *or Poſſeſſors of the Lands) was directly the*
" *occaſion of the Calamities that enſued. On*
" *the contrary, he declares more than once,*
" *that he will not preſume to judge of the ſe-*
" *cret methods of God's Providence; but*
" *only relates plain Matters of Fact, and*
" *leaves every Man to make his own Appli-*
" *cation; tho' it muſt be granted, that many*
" *of the Inſtances, (and thoſe well aſſerted)*
" *are ſo terrible in the* Event, *and in the*
" Circumſtances *ſo ſurpriſing, that no con-*
" *ſidering Man can well paſs them over, with-*
" *out a ſerious Reflection. This* Diſcourſe
" *might have appear'd among his other* Poſt-
" humous Works, *but that ſome Perſons in*
" *the preſent Age, would be apt to interpret*
" *the mention of their Predeceſſors, (in ſuch*
" *a manner, and upon ſuch an occaſion) as*
" *an unpardonable Reflection upon their*
" Families.

To this fair account of the late Editor I have nothing more to add, but This, that in him *there might be prudential Reaſons to exclude this Treatiſe from the Volume of* Re-

liquiæ

liquiæ Spelmannianæ. *But it has happen'd, that a true Copy of the Manuſcript is now fall'n into the Hands of (it ſeems) a leſs diſcreet Perſon, who will e'en let the World make what Uſe of it they pleaſe. But, to prevent all ſuſpicion of any indirect dealings in Mr.* G-----, *I do him this Juſtice, to averr, That he is no way, either by Advice, or Conſent, or ſo much as Connivence, privy to the Publication of it.*

There is one other Office of Reſpect due to the Aſhes of the Venerable Author, which is to obſerve, that his accuteneſs of Thought, and propriety of Style, and other unaffected Talents of his Mind, and Pen, are not to be meaſured only by this one Performance; *for indeed, this* Hiſtory of Sacrilege, *ſeems the moſt Abortive of all his other* Poſthumous Works. *At leaſt, as we now find it, we have but the rough Draught of ſome Noble Structure which he had wiſely projected within himſelf, to be improv'd and compleated at his own leiſure; and therefore the Abruptneſs here, and the Prolixneſs there, and the many little defaults of Language and Connexion, wou'd derogate from ſo great a Hand; but that the ruder Stroaks of ſome few Artiſts will be ever more admir'd, than the finiſht Pieces of ſeveral Others.*

THE

THE HISTORY OF *SACRILEGE.*

CHAP. I.

SECT. I.

The Definition of Sacrilege, *with the ſeveral Kinds thereof, manifeſted out of Scripture; together with the Puniſhments following thereupon.*

SAcrilege is an invading, ſtealing, or purloining from God, any Sacred thing, either belonging to the Majeſty of his Perſon, or appropriate to the Celebration of his Divine Service.

The Etymology of the Word implieth the Deſcription: for *Sacrum* is a *holy thing*; and *legium à legendo*, is *to ſteal*, or *pull away*.

The *Definition* divides it ſelf apparently into two Parts; *viz.* Into *Sacrilege* committed immediately upon the Perſon of God, and *Sacrilege* done upon the Things appropriate to his Divine Service.

That of the *Perſon* is, when the very Deity is invaded, profaned, or robb'd of its Glory: Of this Kind was that Sacrilege of *Lucifer*, *Eſay* 14. 14. that would *place his throne in the north, and aſcend above the clouds, and be like the moſt Higheſt*; *ſimilis ero altiſſimo*: Of this Kind is all Idolatry; and therefore when the *Iſraelites* worſhipped *Baal-peor*, that is, the God of the *Madianites* upon the Hill *Pegor*, al. *Phagor*, it is ſaid in *Jerome*'s Tranſlation, *Numb.* 25. 18. to be *Sacrilegium Phagor*, the Sacrilege committed upon Mount *Phagor*. So when the Style of God is beſtow'd upon Stocks or Stones, or living Creatures; or when Man in Pride of *Lucifer* will be call'd God, as *Alexander*, *Caius Caligula*, *Domitian*, *Nero*, and others. In this high Sin are Blaſphemers, Sorcerers, Witches and Inchanters: And as it maketh the great-

eſt

eſt Irruption into the glorious Majeſty of Almighty God, ſo it maketh alſo the greateſt Divorce betwixt God and Man.

In this Sin above all others, was *Satan* moſt deſirous to plunge our firſt Parents *Adam* and *Eve*; that as himſelf by it had fallen from all Felicity, ſo he might draw them likewiſe into the ſame Perdition: *You ſhall be*, ſaith he, *like God, knowing good and evil.* That Divine Faculty of *knowing good* and *evil*, tickled the itching Humour of a weak Woman, and to be *like God*, fired her wholly with Ambition, and carried her and *Adam* into the higheſt Kind of *Sacrilege*, committing thereby Robbery upon the Deity it ſelf: for ſo it is cenſur'd, *Philip.* 2. 6. where it is declared, that to be *equal with God was no robbery in the Second Adam*, implying by an *Antitheſis*, that it was a Robbery (and ſo a Sacrilege) in the Firſt *Adam*; who is alſo guilty in the other Kind of Sacrilege, by taking the forbidden Fruit reſerv'd from him, as the Prieſt's Portion; for Knowledge belongeth to the Prieſt.

Thus the firſt Man that was created fell into Sacrilege ſeveral ways, and ſo did alſo the firſt Man that was born of a Woman. *Cain* bringeth an Oblation

to God, but ſacrilegiouſly either withholding the beſt of his Fruits, and offering the worſt, as ſome conceiv'd, *rectè offert, ſed non rectè dividit*, or doing it hypocritically, as the later expoundeth it; which ſoever it was (and like enough to be both ways) he robb'd God of his Honour and Divine Faculty of knowing all things: he granted him to be Omnipotent but not Omniſcient; he did not think him to be καρδιογνώστης, to know the ſecret Thoughts of a Man's Heart: upon which reaſon St. *Ambroſe* chargeth him alſo with another Sacrilege (*de Paradiſo*, cap. 24.) in anſwering God, that he could not tell what was become of his Brother, when himſelf had murthered him; *crimine Sacrilegii* (ſaith *Ambroſe*) *quod Deo credidit mentiendum*, with the Crime of Sacrilege, in that he durſt lye to God's own Face: A Pattern to the Sacrilege of *Ananias* and *Sapphira* in the *Acts of the Apoſtles*.

To my Underſtanding *Cain* is yet chargeable with another grievous Sacrilege, even the Murther of his Brother; for in it he deſtroy'd the Temple of God, and in that Temple the very Sacred Image of God: *Do ye not know*, ſaith St. *Paul*, 2 *Cor.* 3. 16. *that you are the temple of God, and*

and that the ſpirit of God dwelleth in you? and again poſitively, 2 *Cor.* 6. 16. *Ye are the temple of the living God.* This Temple did *Cain* ſacrilegiouſly deſtroy, and the Spirit of God which dwelled in it, did he alſo ſacrilegiouſly deface and expell; even that holy Spirit was the very Image of God, for *in the image of God created he him*, Gen. 1. 27.

Thus it appeareth, that *Sacrilege* was the firſt Sin, the Maſter-Sin, and the common Sin at the beginning of the World, committed in Earth by Man in Corruption, commited in Paradiſe by Man in Perfection, committed in Heaven it ſelf by the Angels in Glory; againſt God the Father by arrogating his Power, againſt God the Son by contemning his Word, againſt God the Holy Ghoſt by prophaning things Sanctified, and againſt all of them in general by invading and violating the Deity. Let us now ſee how God revenged himſelf upon Sinners, in this kind, and by way of Collation apply it to our ſelves: for his Wiſdom and Power and Juſtice are the ſame perpetually.

SECT. II.

The Punishment of Sacrilege *in* Lucifer *and the Angels, upon* Adam, Eve, *and* Cain, *and upon the old World, by the Flood, and upon them that built the Tower of* Babel, Nimrod, *and others.*

First, He punished them by disinheriting and casting them out of their Original Possession. *Lucifer* is cast out of Heaven; *Adam* and *Eve* out of Paradise; *Cain* (whose Name signifies a Possession) out of his Native Possession, to be a Runnagate upon Earth: All of them depriv'd of the Favour of God, and all of them subject to a perpetual Curse. *Lucifer* to perpetual Darkness, *Adam* to perpetual Labour, and *Cain* to perpetual Fear and Instability: By perpetual, I mean, during their Lives; for at their Death they all meet in Eternal Damnation. The Life of Satan is till the Day of Judgment; so, though he liveth so long, he reigneth in Labour and Travel to work Wickedness: there is his End, and then is the time of his further and Eternal Punishment; then shall he and all

all his Angels be caſt into *everlaſting fire*, *Matt.* 25. 41. 46. there I leave both him and them hopeleſs of Mercy, which notwithſtanding is graciouſly extended to *Adam* and his Poſterity repenting, by the meritorious Paſſion of our Saviour, who to expiate the Sacrilege committed by Man, in aſpiring to be like God, debaſed himſelf, being God, to become a Man: And as Man would have left the Earth, and have ſcaled the Heaven, ſo He left the Heaven, and came down into the Earth, living here in Subjection to Man, when Man himſelf would not be ſubject to God: Therefore (*ut contraria contrariis curantur*) as the Sacrilege was a Capital Sin, that contained in it many other ſpecifical Sins, Pride, Ambition, Rebellion, Hypocriſie, Malice, Robbery, and many other helliſh Impieties; ſo for a punctual Satisfaction he made himſelf a Capital Sacrifice, that contained innumerable Graces, Humility, Contempt of the World, and of himſelf, Obedience, Sincerity, Love, Bounty, and all other Celeſtial Virtues.

The Contemplation of this exorbitant Mercy, which I leave to be ſounded forth by the Golden Trumpets of the Church, hath led me a little forth of my Courſe.

I return to *Adam* and his Poſterity, and will go on with them ſafely, as I find them left in the hands of Juſtice, and the dint of the Curſe. *Adam* in his Children, and they in him are all unhappy: His good Son *Abel* is cruelly murthered and by whom? but (to encreaſe his Grief) by his other Son *Cain*, who according to the Law of Nature ought to dy for it, as himſelf confeſſeth, *Gen.* 4. 14. and then was *Adam* deſtitute of them both. Yet ſo is he notwithſtanding; for his Son *Cain*, the Murtherer, is a condemned Perſon, a baniſhed Man, and a continual Fugitive to ſave his Life; which nevertheleſs was at length caſually taken from him by the hand of *Lamech*; as St. *Hierom* (out of an Author (reporteth ad *Damaſum*, p. . . . Tom. . . . . Thus two of *Adam*'s Sons died unnaturally, and all the reſt, except *Seth*, living wickedly, are not therefore mentioned in Holy Scriptures. Touching their worldly Affairs, all was evil, and out of courſe; Labour, and Sweat, and Sorrow vex their Perſons; the Beaſts of the Earth, and the Fowls of the Air, that formerly were ſubject to *Adam*, will rebell and become his Enemies; the Earth, that formerly gave him Suſtenance of her own accord, will now yield nothing

thing, but by compulſion; and is beſides unto him both falſe and refractory: He commits his Corn unto it, and it renders him *Thiſtles* and *Weeds*; he planteth his Vineyard in it, and it bringeth him *Thorns* and *Briars*: All the Works of Man are now in the *ſorrow of his hands*, *Gen.*3.17,18,19. *The thoughts of his heart are only evil continually*, *Gen.* 6. 5. and *the earth is corrupt before God, and full of cruelty*, ver. 11.

Thus the Soul, the Body, the Mind, and the Manners of Men, the Nature of Beaſts and Fowls, and the Condition of the Earth it ſelf being wholly altered from the Original Conſtitution, and corrupted by the Contagion of Sacrilege, it pleas'd the Juſtice of God to bring the Flood upon the Earth, to ſweep away all the Poſterity of wicked *Cain*, in the ſeventh Generation; and not to ſpare any either of *Adam*'s Line, or of Righteous *Seth*'s Generation, and his Family, as a Type of the Sacred Portion appropriated to his Worſhip, which thoſe Sinners of the old World had ſo much corrupted. Thus for *Sacrilege* was the whole World deſtroy'd; in that Univerſal Deſtruction was nothing ſaved, but the Tenth Generation; that out of it, as from a better

Root,

Root, the New World might be produced and repleniſhed.

But the Coals of that old Ambition (which before the Flood, being once fir'd by Satan in the Hearts of our firſt Parents, pricked them on in a Deſire to be like Gods) came by propagation of Original Sin, to be kindled again after the Flood, in the proud Builders of the Tower of *Babel*, who by their miraculous Work would alſo be like Gods; and by giving themſelves a Name upon Earth, live (as it were) eternally; and withal, provide ſo againſt the Hand of God, as they would be no more in danger of drowning. *Go to*, (ſay they) *let us build us a city and a towre, whoſe top may reach up unto heaven*, Gen. 11. 4. that we may get *us a name, leſt we be ſcattered upon the whole earth.* Theſe were the Giants ſpoken of by the Ancients, that did *bellare cum diis*; they preferr'd their own Glory before the Honour of God, and that *Calvin* termeth---- *Sacrilegam audaciam quæ prorumpit contra Deum ipſum, & Gigantum more cælum oppugnat*: A ſacrilegious Inſolence that breaketh out againſt God himſelf, and like the Giants aſſaults him. See the Puniſhment; Their ſacrilegious Intereſt is miraculouſly defeated by God's own

own immediate Hand, their Language confounded, their Society broken; they are caſt out of their ancient Habitation, and that which they moſt feared falleth upon them; to be ſcattered over all the face of the Earth, and to be bereaved of their Friends and Kindred. For it is ſaid, they underſtood not *labium proximi ſui*, the Language of their Friends and Neighbours, and were thereby compelled to leave them, as if they had been dead, and their Familie extinct, and to aſſociate with thoſe whom they did underſtand.

Beſides this, as there fell a grievous Curſe upon the Poſterity of *Adam* and *Cain* for their Sacrilege, ſo (the *Divines* obſerve) did there alſo upon the whole Poſterity of their Children, that is, upon the whole World. *Hodiè mundus hanc calamitatem ſuſtinet*, ſaith *Calvin*, The whole World at this day, feeleth the Evil of this Curſe of the Confuſion of Languages; for by it the ſtrongeſt Bond of Humane Society and Concord is broken, the Hearts of Men alienated one from another, their Means of Commerce taken away, their Manners changed, and their Minds, Thoughts, Studies, and Diſpoſitions contrary for the moſt part, and repugnant.

Sacri-

Sacrilege, being thus got up again, bringeth forth immediately the other Branches of Impiety: for *Nimrod*, the proud Hunter, and chief Builder of the Tower of *Babel*, is not satisfied with being like a God, but is adored of his People as a God indeed, and at length so taken of all the *Gentiles* under the Name of *Saturn*, or *Saturnus Babylonicus*. So, after him, is his Son, *Jupiter Belus*, whom the Scripture calleth *Bel*, *Baal*, and likewise many other of their Children and Posterity, by whom the World in a short time becometh full of Gods: And though they daily saw these their Gods to grow old and feeble, and to die like Men, and to rot and putrifie like the basest Creatures; yet such was their Stupidity, that out of Wood and Metal they framed their Images, and styling those blockish Lumps by the Names of Gods, erected Altars and Temples to them; and honouring them with the Rites of Sacrifices and Divine Worship, belonging only to the True Living God, did thus bring the Abomination of Idolatry over all the World.

How fearfully God punished this high Kind of Sacrilege, appears abundantly in the Book of *Josuah* and other Scriptures; all

all the Kingdoms of *Canaan*, where it firſt began to ſpread it ſelf, were ſo univerſally devour'd with Fire and Sword, as never any under the Sun were like unto them. Yea, when there were ſtrange Gods in the Houſe of *Jacob*, both againſt his Will, and perhaps without his Knowledge, yet the Hand of God was ſo upon his Houſe, as that his Daughter *Dinah* is raviſh'd, his Sons *Simeon* and *Levi* commit a cruel Murther on the *Sichemites*; *Jacob* thereby liveth in Grief and Fear of his Neighbours, his Wife *Rachel* dieth in Child-bed, and his Son *Reuben* committeth Inceſt with his Concubine *Bilhah*, *Gen.* 34. 2, 26. & 35. 19, 22.

What ſhould I tell of the 30000 ſlain at once, about the *Golden Calf*, *Exod.* 32. 28. How for *Solomon*'s Idolatry his Iſſue loſt the Kingdom of *Iſrael*, 1 *Kings* 12. 20. How *Iſrael* it ſelf was carried Captive into *Babylon*, 2 *King.* 17. 4. How *Manaſſes* is taken Priſoner by the *Aſſyrians*, 2 *Chron.* 35. 11. his Son *Amon* ſlain by his Servants, 2 *Kings* 21. 23. his Grand-Child *Joſias*, a good King, yet alſo ſlain, 2 *Kings* 23. 3. and his Eldeſt Son, *Jehoahaz*, reigning after him, taken Priſoner by *Pharaoh Nechoh*, and dying in *Egypt*; his ſecond Son, *Jehoiakim*, ſucceeding

ceeding, taken alſo Priſoner by *Nebuchadnezzar*; *Jeruſalem* ſpoiled, and he, his Princes, People, Treaſure, and Golden Veſſels of the Temple all carried to *Babylon*, and all for Idolatry, 2 *King*. 24. 2. 25. 1. For *Jehoram*'s Idolatry *Jeruſalem* is taken, he with his Wives and Treaſure; and all his Sons, ſave the Youngeſt, ſlain; and himſelf, after a long tormenting Diſeaſe, hath his Guts fall out, 2 *Chron*. 21. 17, 18, 19. So *Amaziah* ſeeth *Jeruſalem* defaced, the Temple ſpoiled, his Treaſure carried away, and himſelf a Priſoner; and being reſtored, driven out by Treaſon, and ſlain at laſt, 2 *Chr*. 25. 14, *&c*.

I will wade no farther in this Kind of *Sacrilege*, which is never paſs'd over in Scripture, but with ſome Remarkable Puniſhments: Our Country, I hope, doth not at this Day know it.

SECT.

SECT. III.

Of the other Sorts of Sacrilege, *commonly ſo called, as of Time, Perſons, Function, Place, and other things conſecrated to the Worſhip of God. And firſt of Time, in profaning the Sabbath.*

I Come now to the ſecond Part, which indeed is that, which the Schoolmen and Canoniſts only call Sacrilege, as tho' the former were of too high a Nature to be expreſs'd in this Appellation: ſo exorbitant a Sin, as that no Name can properly comprehend it. Θεομαχία, a Warring againſt God, and Θεοβλαβεία, a direful Violence upon Divine Majeſty, a ſuperlative Sacrilege.

The other and common Kind of *Sacrilege*, is (as was ſaid) a violating, miſ-uſing, or a putting away of things conſecrated or appropriated to Divine Service, or Worſhip of God: It hath many Branches, *Time*, *Perſons*, *Function*, *Place*; and materially, *Omne illud* (ſaith *Th. Aquinas*) *quod ad irreverentiam rerum ſacrarum pertinet, ad injuriam Dei pertinet, & habet Sacrilegii rationem*, $2^a 2^æ$. *qu.*

qu. 99. *art.* 1. This Deſcription of *Sacrilege* may well enough be extended further than *Aquinas* did perhaps intend it, to the former or ſuperlative Kind.

Sacrilege of Time is, when the *Sabbath*, or the *Lord's Day*, is abuſed or profaned: This God expreſly puniſh'd in the *Stick-gatherer*. Some *Canoniſts* ſeem not to reckon this under the common Kind of *Sacrilege*, *Soto*, *de juſtitia & jure*, lib. II. qu. 4. *fol.* 50. 6. So that in all that followeth we ſhall run the broken Way of the *Schoolmen* and *Canoniſts*.

SECT. IV.

Sacrilege of Perſons, *that is, Prieſts and Miniſters conſecrated to the Service of God, and the Puniſhments thereof.*

Sacrilege againſt the Perſon is, when Prieſts or Miniſters of God's Divine Service, are either violated, or abuſed: Again; *Fear the Lord, and honour his Prieſts*, Ecclus 7. 29,31. *For he beareth the iniquity of the congregation, to make an atonement for them before the Lord*, Deut. 8. 17. *For the Levite is ſeparate to the Lord, to miniſter unto him, to bleſs thee in his name*, Deut. 10. 8. therefore when

Micah

Micah had got a *Levite* into his Houſe, he rejoiced, and ſaid, *I know that the Lord will be good unto me, ſeeing I have a Levite to my prieſt*, Judg. 17. 13. *Touch not mine anointed, nor do my prophets no harm*, Pſal. 105. 15. *Mine anointed*, that is, not *my Kings*, nor *my Prieſts*; and *Deut.* 12. 19. *Beware that thou forſake not the Levite, as long as thou liveſt upon the earth*; *Beware*, ſaith God, as intimating Danger and Puniſhment to hang over their head, that offered otherwiſe; and what? not for wronging the *Levite*, (a thing too impious) but for not loving and cheriſhing him all the days of thy Life. I muſt here note, as it cometh in my way, the remarkable Juſtice and Piety of *Pharaoh* towards his Idol Prieſts; that when by reaſon of the Famine he had got and bought unto himſelf all the Money, Cattle, Lands, Wealth, and Perſons of the *Egyptians*, yet ſtretched he not forth his Thoughts to the Lands or Perſons of his Prieſts; but, commiſerating their Neceſſity, allowed them a ..... at his own Charge, that they might both live and keep their Lands, *Gen.* 47. 22. *Muſculus* hereupon infers, *Quantum ſacrilegium eſt in noſtris principibus, negligi legitimos proboſq; ſacrorum miniſtros?* How great

a Sacrilege is it in our Princes, that the good and lawful Miniſters of Holy things are thus neglected? It is to be noted, That as *Micah* expected a Bleſſing from God, for entertaining an Idolatrous Levite into his Houſe; ſo *Pharaoh*'s Piety towards his Prieſts, wanted not a Bleſſing from God upon his Houſe, though God hated both the Idolaters and Idolatry it ſelf.

Let us ſee how *Sacrilege* in this Kind hath been puniſhed. The *Benjamites* of *Gibeah* wronging a Levite villainouſly, in abuſing his Wife, *Judg.* 19. 25. *Gibeah* is therefore deſtroyed with Fire and Sword, above 26000 valiant Men of the *Benjamites* ſlain, and the whole Tribe almoſt wholly raſed out of *Iſrael*, with their Cities and Caſtles, *Ch.* 20.

Jeroboam making Golden Calves driveth the Prieſts of the Lord out of *Iſrael*, and makes himſelf other Prieſts, not of the Tribe of *Levi*: for this he is overthrown by *Abiah* King of *Judah*, and 500000 of his Men ſlain, his Son taken from him, and his Poſterity threatned to be ſwept away like *Dung*; and thoſe of them *that died in the city*, to be *eaten of dogs*, thoſe in the *fields*, by the *fowls of the air*, 2 Chron. 13. 9. 1 King. 14. 10. *Jeroboam* alſo ſtretched but out his hand againſt

againſt the Prophet to have him apprehended, and it is preſently *withered*, 1 Kings 13. 4.

Joaſh commanded *Zacharias*, Son of *Jehoiada* the Prieſt, to be ſlain *in the court of the Lord's houſe:* this done, he is overcome the next Year following by the *Aramites*; all his *Princes* are ſlain, his *Treaſure* and the *Spoil* is ſent to *Damaſcus*, himſelf left afflicted with *great Diſeaſes*, and at laſt *murthered in his bed by his ſervants*, 2 Chron. 24. 21, *&c.*

Zedekiah King of *Judah* caſteth *Jeremy* the Prophet firſt into Priſon, then for a ſeaſon into the Dungeon, and uſeth him harſhly, *Jer.* 32. 3. 37. 21. 38. 9. He and thoſe that counſelled him to it, are overthrown by *Nebuchadonoſor*, *Jeruſalem* taken, his Sons *ſlain* before his *Eyes*, and then his Eyes *put out*, and the *People carried captive to Babylon:* but *Jeremiah* himſelf is ſet at liberty, and well intreated by his Enemies the *Chaldæans*, Jer. 39. 1, *&c.*

SECT. V.

Sacrilege of Function, *by usurping the Priests Office; and the Punishment thereof.*

Sacrilege of Function is, when those that are not called to the Office of *Priesthood* or *Ministry*, do usurp upon it. So *Gideon* made an *Ephod*, (that is a Pontifical Ornament of the Tabernacle) not at *Shilo*, but in his own City *Ophra*, whereby the *Israelites* fell to worship it: or, as others think, that he made all the things of the Tabernacle, whereby the People were drawn to worship there, and not to go to *Shilo*, where the Tabernacle was. This (saith the Text) was the Destruction of *Gideon* and his House; for his Son *Abimelech*, rising against his Brethren, slew 70 of them upon a Stone, and then with a Stone cast upon him by a Woman, himself was first brained, and after by his own Commandment, thrust through by his Page, *Judg.* 8. 27. and 9. 6.

Saul takes upon him to offer a burnt Offering to God in the Absence of *Samuel*.

The

The Kingdom therefore is cut from his Family, 1 *Sam.* 8, 9. and nothing after proſpers with him, but he runneth into other Sins, as that of ſparing *Agag* and the Cattle. He is overthrown by the *Philiſtines*, himſelf and three of his Sons are ſlain by them, 1 *Sam.* 3. 6. *Iſhboſheth*, a fourth Son, by Treachery, 2 *Sam.* 4. 6. and ſeven more are hang'd for appeaſing of the *Gibeonites*.

Uzzah being no *Levite*, ſtretched forth his hand and ſtayeth the Ark from falling: It ſeemed a pious Act, yet God preſently ſtruck him dead for it, 2 *Sam.* 6. 6, 7.

Uzziah the King, in ſpight of the *Prieſts*, goeth into the *Sanctuary*, and would burn Incenſe, which belonged only to the *Prieſt's Office*. This (ſaith the Text) was his Deſtruction, for he *tranſgreſſed againſt the Lord*, therefore whilſt he was yet but about it, having the Incenſe in his hand to burn it, *the leproſie preſently roſe in his forhead*; ſo that he was not only conſtrained to haſte himſelf preſently out of the Temple, but to live all his Life after ſequeſtred from the Company of Men; and, being dead, was not buried in the *Sepulchre* of his Fathers,

but in the *Field* there a-part from them, 2 *Chron.* 26. 16, *&c.*

Let thoſe that have *Impropriations* conſider, whether theſe Caſes concern not them; for, like *Uzzah*, they ſtretch out their hands to Holy Things, (but would God it were to no worſe intent) like *Gideon*, they bring them into their own Inheritance, and like *Saul* and *Uzziah* they take upon them the *Prieſt's Office:* For they are Parſons of the Pariſh, and ought to offer up Prayers for the Sins of the People.

SECT. VI.

Sacrilege of Holy Places, *Churches, and Oratories conſecrated to the Honour and Service of God: And the fearful Puniſhments thereof ſhewed by many Examples.*

Sacrilege of the Place, is, when the Temple or the Houſe of God, or the Soil that is conſecrated to his Honour is either violated or profaned. When God was in the fiery Buſh at *Horeb*, the place about it was preſently ſanctified, ſo that *Moſes* himſelf might neither come near the Buſh, nor ſtand a-loof upon the holy

holy Ground with his Shooes on, but in Reverence of the Place muſt be bare-footed, *Exod.* 3. 5. So when God deſcended upon Mount *Sinai*, his Preſence made the Place round about it Holy. He commanded therefore that *Marks* ſhould be ſet upon the *Border*, to diſtinguiſh it from the other Ground; and that if *Man* or *Beaſt* did but *touch* it, they ſhould be either *ſtoned*, or *thruſt through with a dart*, Exod. 19. 21.

Thus afore the Law; when the Law was given, firſt the *Tabernacle*, and then the *Temple* were full of *Sanctification*, both by the *Preſence of God*, and by the *Decree of his Mouth*, as appeareth abundantly in Scripture, *Ex.*40.34,35. 1 *King.*8.10,11. Therefore grievous Puniſhments were always inflicted upon ſuch as did violate them in any thing. *If any man* (ſaith the *Geneva* Tranſlation) *deſtroy the temple of God, him ſhall God deſtroy; for the temple of God is holy*, 1 Cor. 3. 17. The *Greek* is much more copious, and doth not reſtrain it to them only that *deſtroy* the Temple, but extendeth it to all that either *deſtroy* or *abuſe* it in any ſort; Εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. The vulgar *Latin* doth well expreſs it; *Si*

quis templum Dei violaverit, diſperdet eum Deus, &c. for the word φθείρω, is *corrumpo, vexo, calamitatem infero, perdo, deflore, violo, vitio*; ſo that it contains as well the leſſer Injuries done to the Temple, as that great and Capital Crime of deſtroying it: but becauſe the Apoſtle uſeth one word in both Places, φθείρει, and φθερεῖ, they likewiſe in the..... would have one word in both places..... upon the word *deſtroy*, which to my underſtanding is too particular, and might have been better expreſſed by a word of more general Signification; as to ſay, If any Man ſpoil the Temple of God, God ſhall ſpoil him; that is to ſay, If he ſpoil the Temple, either by deſtroying it, or defacing it, or violating it in any Courſe, as by robbing, ſtealing, or taking from it any Ornaments, ... Goods, Rights, ... Means of Maintenance, or by abuſing it in any manner whatſoever, God ſhall ſpoil him in one ſort or other, as of his Patrimony, Lands, Goods, Liberty, Pleaſures, Health, and Life it ſelf; Children, Family, and Poſterity; and not ſo only, but by caſting alſo upon him divers fearful Viſitations and Misfortunes, more or leſs, as in his Wiſdom ſhall ſeem..... The word *deſtroy* is not properly ſaid of

any

any Puniſhment that tendeth only to work Amendment: and God doubtleſs often ſpoileth a Man of the things he delighteth in, not to his whole Deſtruction, but to awaken him to Amendment.

Let us ſee in what manner God hath puniſhed this kind of *Sacrilege* among the *Jews*.

In the time of the Law, though frequent Examples are not to be expected, for that there was but one Temple of God in both the Kingdoms of *Judah* and ..... namely, that of *Jeruſalem*, built by *Solomon*, and for the moſt part, p..... preſerved in after Ages. Another there was at *Samaria* which ..... builded upon *Mount Gerizim*, like to that of *Jeruſalem*, by Licence of *Alexander* the Great, and being afterward deſtroy'd by *Hyrcanus*, King of *Judah*, gave occaſion to the *Samaritan* Woman to ſay unto Chriſt, John 4. 20. *Our Fathers worſhiped in this Mountain*------. A third alſo for the diſperſed Jews in *Ægypt* built by *Onias* Son of *Onias* the High-Prieſt, in the time of *Antiochus Epiphanes*, *Joſeph. Antiq.* l. 12. c. 14. & *de Bello Judaico*, c. 7. But theſe two being againſt the Commandment of God (who would have no Temple but at *Jeruſalem*) I meddle not with, nor

nor with the Synagogues of the *Jews* being many in every City, 480. in *Jeruſalem* inſtituted for Strangers, as the Temple was for the Citizens, and erected of later time without any mention of them in the Old Teſtament or Books Apocryphal: Let us ſee, I ſay, Examples of this kind.

Nadab and *Abihu*, Sons of *Aaron*, polluted the Tabernacle, by neglecting the ſanctified Fire of the Altar, and offering Incenſe by ſtrange and common Fire; they were therefore devoured by ſtrange Fire ſent upon them by the Lord himſelf.

Hophni and *Phinehas*, the Sons of *Eli*, made a Sacrilegious Rapine upon the Offering of the Lord, upon the Fat, and upon the Fleſh, and upon the Holy Portion: polluting alſo the Sanctified Place, with ſacrilegious Adultery, 1 *Sam.* 2. 12. God termeth this a diſhonouring himſelf, and ſaith (*ver.* 30.) *Them that honour me, I will honour; and they that deſpiſe me, ſhall be deſpiſed.* Hereupon, he threatneth, *Firſt, To cut off the arm of Eli's Father's houſe*, (*i. e.* the Authority and Honour of the Prieſthood;) which was performed when *Solomon* caſt out *Abiathar* .... of *Eli*, out of the Prieſt's Office,

and

and beſtowed it on *Zadock*, being of another Family, 1 *King.* 2. 26. *Secondly*, *That all of his Family ſhould die before they came to be old*; which himſelf did partly ſee in his own Sons. *Thirdly*, That *his ſons* Hophni *and* Phinehas *ſhould die both in one day*. *Fourthly*, That *he ſhould ſee his enemy poſſeſs his office*, and that *the remnant of his family ſhould crouch, and be ſuitors to him for relief and favour*. All which undoubtedly came to paſs: And yet with all this was not the Wrath of God appeaſed; but ſpreading it ſelf into a further Agony of Indignation, fell not only upon the whole People of *Iſrael*, but alſo upon the holieſt Monuments of the Glory of God. The Word of the Lord became rare and precious: There was no manifeſt Viſion: The Army of *Iſrael* is beaten by the *Philiſtines*, and about 4000 of them ſlain in one Battle, and 30000 in another: The Ark of God taken Priſoner, and carried Captive into the Houſe of *Dagon*, the *Philiſtines* Idol: *Hophni* and *Phinehas* died: *Eli* falleth backward and breaketh his Neck: The Wife of *Phinehas* falleth untimely into Travail, and dieth with Grief, (1 *Sam.* chap. 2. 3, 4.) Fourſcore and five Prieſts of *Eli*'s Houſe are, at *Saul*'s Command-

ment,

ment tyrannouſly ſlain all in one Day. *Nob* the City of the Prieſts, with the Men, Women, Children, Sucklings, Oxen, Sheep, and Aſſes all deſtroyed (22. 18.) And finally, to cut the Prieſthood for ever from the Houſe of *Eli*, *Solomon* caſt *Abiathar* out of it (being the fourth in Succeſſion after *Eli*), and brought in *Zadock* of another Family, (1 *Chron.* 6. 8.) Oh the dreadful Juſtice of Almighty God! But ſuch of old was the Fruit of Sacrilege; and ſuch Effects it ſtill produceth.

Joaſh ſtoned *Zachariah* in the Court of the Temple. This double Sacrilege of Perſon and Place, was puniſhed by the Slaughter of his People, Loſs of his Treaſure, Diſeaſes of his Body, and Murther of his Perſon, as we have already cleared in *Sacrilege of the Perſon.*

So *Uzziah* entering the Sanctuary by force, and attempting the Prieſt's Office in burning Incenſe, committed *Sacrilege of Place* and *Perſon*, was puniſhed as we have cleared.

Ahaz committeth Idolatry, and ſpoileth the Temple of the Treaſure, and ſome other Ornaments. He is firſt given into the hands of the *Azarites* or *Aſſyrians*; then *Pekah* King of *Iſrael* ſlayeth 120000 of his

Soldiers,

Soldiers, all in one day, and taking 200000 Women and Children Priſoners, took away alſo much Spoil, which they brought to *Samaria*. The *Edomites* alſo beat him, and captivated his People; and the *Philiſtines* took and inhabited many of his Cities. In this Affliction he farther ſpoileth the Temple of the Veſſels, and ſhutteth it up; and, dying an Idolater and Sacrilegious, is not buried in the Sepulchre of his Father, but a-part in *Jeruſalem*, 2 *Chron.* 28.

Nebuchadonoſor, otherwiſe called *Nebuchadnezzar*, ſpoileth the Temple, carrieth thence all the Treaſure and Holy Veſſels, 2 *King.* 24. 13. ſlayeth thoſe that were fled thither for Safety; after by his Servants burnt it, 2 *Chron.* 36. 17. He is ſtricken with Madneſs, caſt out of his Kingdom, liveth among Beaſts, and like a Beaſt, feedeth upon Graſs till his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws, *Dan.* 4. 3. And in the Days of his Grand-Child was his Family clean extinguiſhed, and his great Empire taken from him by Force, and given to the *Perſians*, Dan. 5.

Antiochus Epiphanes, Son of *Antiochus* the Great, King of *Syria*, entereth into the Sanctuary, and taketh away the Gol-

den

den Altar, and the Treasure of the Temple, even 1800 Talents. Presently his Posterity and Glory altereth, his Captains are slain, his Armies beaten, and all his Affairs were so unfortunate, that calling his Friends unto him, confesseth, that he was fallen into that Adversity and Flood of Misery, for that Evil he had done at *Jerusalem*, *For I took*, saith he, *all the Vessels of Gold and Silver that were in it*, ...*and I know that these Troubles are come upon me for the same Cause*; *and behold I must die with great Sorrow, in a strange Land.* Thus in Passions of Grief he ended his Days, *cap.* 6. 11. Yet did not this end his Tragedy, for his Son *Antiochus Eupater* was depriv'd of his Kingdom by his Uncle *Demetrius*, and put to Death: and altho' *Alexander Epiphanes*, his other Son, a Brother of *Antiochus Eupater*, recover'd the Kingdom, and slew *Demetrius*, and fortified himself by the Marriage of *Cleopatra*, Daughter of *Ptolemy* King of *Ægypt*, to his great Happiness, as he thought, yet God turned it to his own Destruction; for *Ptolemy* took both her and the Kingdom from him, and gave them to his Enemy

He had a violent Fall out of his Chariot, and he was tormented with an horrible Disease; Worms came out of his Body, and his flesh fell off for pain, and no Man could endure his Stink, 2 Maccab. 9. 7, 8, &c.

Enemy *Demetrius Nicanor*; and whilſt he fled to ſave his Life, to his Friend *Zabdiel* the *Arabian*, he ſtruck off his Head, and ſent it to *Ptolemy*, 1 *Maccab.* 11. 9. notwithſtanding this, his Son *Antiochus Theos*, being but a Child, by the Help of *Tryphon*, was reſtored to his Father's Kingdom, and overthrew *Demetrius Nicanor*, *Cap.* 11. 54. who flying, is impriſoned by *Arſaces* King of *Perſia*, *Cap.* 14.2. and after ſlain: ſo that *Antiochus* ſeemeth not ſecure, but the Hand of God is ſtill upon the Poſterity of *Antiochus Epiphanes* the Sacrilegiſt; for even now doth *Tryphon* himſelf murther his Grand-child *Antiochus Theos*, and, ending that Line, uſurpeth the Kingdom, 1 *Maccab.* 33. 31. Read 2 *Maccab.* 9. 7.

Within 30 Years after the Sacrilege.

Touching the Sacrilegious Attempt made by *Antiochus* and ſome of his Soldiers, upon the Temple of ..... (or *Diana*, as *Lyra* taketh it) in *Perſia*, and the terrible Deſtruction that fell immediately upon them, mentioned, 2 *Macc.* 1. 16. I paſs it over, as not belonging to this place.

Heliodorus the Treaſurer of King *Seleucus*, is ſent by his Maſter to fetch the innumerable Money that was in the Temple of *Jeruſalem*, not belonging to the Proviſion

Proviſion of the Sacrifices, but depoſited there in ſafety, for Widows and Orphans. The high Prieſt *Onias* declareth to him, that there was not above 400 Talents of Silver, and 200 of Gold: and both he and the reſt of the Prieſts, and the reſt of the City, prayed inſtantly to God to preſerve the Treaſury; notwithſtanding *Heliodorus* and his Souldiers approach unto it, and preſently there appeared a terrible Man on Horſe-back, richly barbed, between two young Men of notable ſtrength, and the Horſe running fiercely upon him, ſtruck him on the Breaſt with his Fore-foot, and the young Men ſcourged him continually with many ſore ſtripes: ſo that *Heliodorus* falling to the Ground, and covered with great Darkneſs, was carried away in a Horſe-Litter, deſperate of Life, till by Entreaty *Onias* prayed for him, and thereupon the young Men appearing again to *Heliodorus*, willed him to give *Onias* thanks, becauſe God for his ſake had ſpared his Life. *Seleucus*, after this, would have ſent another, but *Heliodorus* adviſing him to ſend his Enemy he gave it over, 2 *Macc.* 3. 38, 39. *If thou haſt an enemy or traytor ſend him thither; and thou ſhalt receive him well ſcourged: for in that place, no doubt, there is an eſpecial*

power

power of God: for he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

Lyſimachus, a Man of great Power in *Jeruſalem*, Brother and Deputy to *Menelaus* the High Prieſt, purloineth much of the Golden Veſſels, and in the *Geneva* Tranſlation is termed a Church Robber. He falleth into hatred of his Country-Men, the Jews, and having about Three thouſand for his Guard, is notwithſtanding in a Tumult of the People oppreſſed with Clubs, Duſt, and Stones, and in that Manner ſlain near unto the Treaſury with ſome of his Company, many others of them being wounded, 2 *Macc.* 4. 39.

Calliſthenes who had ſet fire upon the holy Gates flying after into a Cottage, the ſame was alſo ſet on fire and he burned in it, 2 *Macca.* 6. 33.

Menelaus having obtained by Money the High-Prieſthood ſtealeth certain of the Golden Veſſels out of the Temple, giving part away, and ſelling part unto the *Tyrians* and others, 2 *Maccab.* 4. 32. he is afterwards accuſed to *Antiocbus Eupater* to have been the Author of the evils in *Judæa*, and for the *Sacrilege* committed by him about the Holy Fire and

Ashes of the Altar, he is put to death at *Beræa*, by an Engine upon the Top of an high Tower, ordained for the Punishment of *Sacrilege*, and other great Offences, by overwhelming the Offenders with Ashes; and, being dead, he must not be buried, for that he was a *Sacrilegist*, 2 *Maccab.* 13. 4. Let those Clergy-Men that defraud their Churches of their Lands or Goods consider this Example.

Nicanor, Governour of *Judæa* under *Eupater*, (stretching forth his Hand toward the Temple) sweareth, That if *Judas Maccabæus* were not delivered unto him Prisoner, he would make it a plain Field, and break down the Altar, and erect an ..... Temple to *Bacchus*. At the next Encounter *Judas* with a small Power slayeth 35000 of *Nicanor*'s Army, and among them, unwittingly, *Nicanor* himself, whose Head, and the Hand with the Shoulder, that he had stretched forth against the Temple, he caused to be cut off, and carried to *Jerusalem*, and shewed there to the Priests and others; and cut out the Tongue, and minced it, and cast it to the Birds, and set the Head on the Castle, 2 *Macc.* 14. 33. and 15. 27.

Thus

Thus touching *Local Sacrilege*, I have gone through the *Canonical* and *Apochryphal* Books of the Old Testament; before I enter into the New, (which will be very short) I desire to remember one that happen'd in the mean time.

Pompey the Great (whose Glory and Conquest some in *Plutarch* compare with *Alexander* the Great) by help of *Hyrcanus* taketh *Jerusalem*, and battering down a wall of the Temple, maketh there a great slaughter, not only of the Jews, but of the Priests themselves, that even then were at the Sacrifices; and chused rather to die, than to intermit the same; and then entring with his Soldiers into the Sanctuary, did behold those Sacred things, which a profane eye never saw before, the golden Table, the Candlestick, the Sacrificing Instruments, and what might tempt a wastful General, 2000 Talents of holy Treasure, which *Pompey* notwithstanding, to the Glory of his Heathen-piety would never touch, but commanded that the Ministers should cleanse the Temple presently, and continue their daily Sacrifices, making *Hyrcanus* now High-Priest. *Josep. Antiqu. lib.* 14. §. 8. Hitherto all Glory and Fortune attended

Pompey his Servants, three times he triumpheth, and is as well Conqueror of the Hearts of his Nation, as of their Persons whom he subdued. Some in *Plutarch*, where his Conquests are recited, compare them with *Alexander* the Great; but after this *Sacrilege* (to my knowledge observe it) nothing doth prosper with him, but as conducing to his hurt: *Oh*, (said *Plutarch*, *p.* 70.) *would God he had dyed while his fortune was yet like* Alexander's: *for in the rest of his Life his prosperities were hateful, and his miseries bitter.* He hasteth home into *Italy* to enjoy the pleasures of his family and country, where he findeth that his wife *Mutia* had played the harlot, and therefore divorceth her; that the Senate one while slight and deride him, another while magnify him and use him for necessity, but always suspect him, in great opposition with the Principal Men; and when he had Married *Julia*, the Daughter of *Cæsar* to be reconciled with him, she became abortive of her first Child, and dyed of her second, and the Child also, all in a short space. Then runneth the dissension between *Cæsar* and him, which groweth to Arms on both sides, and when *Cæsar* at first had the advantage, yet he offereth *Pompey*

Conclusions

Concluſions of Peace; which *Pompey* (ordained to deſtruction) refuſeth, and having at laſt by the confluence of Senators and active Men unto him more than double the Army of *Cæſar*, beſides an invincible Navy to ſecure him, he joyneth Battle with great hope and probability of Victory near *Pharſalia* in *Theſſaly*, but is overthrown, and flying to his great Friend *Ptolemy* in *Ægypt*, is there Barbarouſly murthered at his landing, in the ſight of his Wife and Son his Head ſtruck off, and his Body caſt upon the ſhore. *Plutarch* in his Life admiring whence this change of fortune ſhould come, ſuppoſes it to be for miſ-governing the Common-wealth; I by the precedent Examples impute to his *Sacrilege*, which after that manner wrought ſtill upon his poſterity to the extirpation of his Family. For his Son *Cneus Pompeius* overcome in *Spain* by *Cæſar*, is ſlain alſo in fight, *App. lib.* 2. And his other Son *Sextus Pompeius* driven out of *Ægypt* into *Aſia*, is there ſlain by the commandment of *Antonius*. *App. lib.* 4.

Thus when *Pompey* the Great entred into the Temple, and ſaw the great Riches thereof, he did forbear to ſpoil or pillage any part thereof, which makes for the

commendation of his heatheniſh piety. *Joſeph. Antiq. lib.* 14. *cap.* 8.

But when *Craſſus* the Roman General entered *Jeruſalem* and the Temple, he did not forbeár, but took away Eight Thouſand Talents: Which proſper'd ill with him; for marching forward with his Army into *Parthia*, there his *Sacrilegious* Money and he periſhed together. *Joſeph. lib.* 16. *Cap.* 12.

* *Marcus Craſſus* being the ſecond time Conſul with *Pompey* the Great, had now by lot the charge of *Syria*; and marching with a mighty Army againſt the *Parthians*, he came to *Jeruſalem*, and ſeeing the Treaſure of the Temple (which *Pompey* forbare to meddle with) he took away Two Thouſand Talents of Money, and all the Gold, amounting to Eight Thouſand and beſides this, the Golden Beam weighing 750 *l.* whereon the Veils did hang. To ſay truth, the Golden Beam was deliver'd to him by *Eleazar* the Prieſt, as a ranſom for all the reſt, *Craſſus* ſwearing to take nothing elſe. But having the one, he would not leave the other. The Beam he broke, and coin'd it into Money for payment of theSoldiers.

* *This larger Account of* Craſſus's *Sacrilege, was found in a looſe Paper, written with Sir* Hen. Spelman's *own Hand.*

The ſucceſs was this. Many grievous Tempeſts of Thunder and Lightning oppos'd

pos'd his Army ; a violent Wind brake the Bridge he made for his paſſage ; his Camp was twice ſtricken with Lightning; and divers other ſuch Prodigious events are noted by *Plutarch.* Joining Battle with his Enemy, his dear Son was firſt ſlain in his own ſight, with the Flower of his Cavalry, and then all the *Roman* Army ſlaughter'd or diſcomfited. Himſelf, though *Surenas* the General would have ſav'd him, was alſo ſlain. Being dead, his Head and his Hand, (that committed the *Sacrilege)* like *Nicanor*'s in the *Maccabees*, were ſtricken off, and with other Monuments of the *Roman* Glory, moſt contemptuouſly abuſed and derided, in Triumphs, Plays, and Publick Meetings. It is noted to be one of the greateſt Overthrows that ever the *Romans* had. *Joſeph. Antiq.* lib. 14. cap. 13. *Plutarch. in M. Craſſo. Appian. de Bell. Parthic.*

Some report, that the *Parthians*, in deriſion of his Avarice, poured molten Gold into his Mouth ; and ſay alſo, that he ſlew himſelf, by thruſting his riding-Wand into his own Brains through his Eye. But, I take it, he that thus killed himſelf, was *Pub. Craſſus Nucianus*, Brother to the Grand-Father of this

M. Crassus, overthrown also in the *Parthian* Wars by *Aristonicus*.

It is much to be admired, that none of the Heathen-Emperours of *Rome*, after *Titus*, (many of them being notoriously wicked and prodigal) nor *Genseric*us and his *Vandals*, did not convert such goodly rich Vessels of Gold and Silver, as those of the Temple were, into Ready Money, for the Maintenance of their great Armies, and other publick Necessities of State; but that they should suffer them to be preserv'd without any Loss or Imbezelling, for the Space of 500 Years together. But the Providence of God is very remarkable in preserving them; until they came to the great Christian Emperour *Justinian*, who disposed them to Christian Churches, as is shewed.

The Learned Mr. *Fuller* in his *Pis.* .... *lib.* 3. *pag.* 438. thinks that it is unknown what became of these Vessels, after *Titus* carried them to *Rome*. But it appeareth he is mistaken in this; though not in his Opinion, That the *Holy* and *Holy of Holiest* remain'd entire and untortur'd, till all was destroy'd at the Captivity of *Babylon*; though the outward Courts and Chambers had been often plunder'd.

And

And if this be true, as it is very probable, hence may we well conſider, and admire the wonderful Providence of God, in defending the Temple in the principal Parts of it, for the Benefit of his own Worſhip and Glory, though he ſuffered the outward to be plunder'd oftentimes, for the Sins and Wickedneſs of the People. Though at laſt, when God reſolved to put an end to the Jews State and Religion, then he ſuffer'd the Temple to be burnt and deſtroyed utterly; never ſuffering it to be built again, though it were attempted divers times.

But yet the gold and ſilver Veſſels of the Temple, (which were moveable things, that might be carried away to another Country, and at one time or other might ſerve for ſome good Uſe and Purpoſe) God preſerv'd in all the Changes and Tranſmigrations that hapned, till he brought them at length to the Hands of a Religious and Pious Emperour, who beſtow'd them upon Chriſtian Churches, even at *Jeruſalem*, from whence they came.

Shortly after this our *Saviour Chriſt* cometh into the World; and though reproving it of all Kinds of Sins, he puniſheth

niſheth not one, ſave only *Sacrilege*. He refuſeth to be Judge in parting the Inheritance between the two Brethren, and he would give no Sentence againſt the Woman taken in Adultery; but in caſe of *Sacrilege*, himſelf makes the Whip, himſelf puniſheth the Offenders, himſelf overthrows the Money-Tables, and drives out the Prophaners of the Temple, with their Sheep, and their Oxen; not ſuffering the innocent Doves to remain, tho' all theſe were for Sacrifices, and put in the Court-Yard, *John* 2. 14. Such was his Zeal in this Kind of Sacrilege, that he refus'd not to be the Accuſer, the Judge, and the Executioner, and this not only once, but twice; at the beginning of his Miniſtry, recited by St. *John*, and the laſt near the Concluſion thereof, mentioned *Matth.* 21. 11.

As for the *Sacrilege* of *Judas* and *Pilate*, the one in robbing the ſacred Purſe of our Saviour, the other of rifling the holy Treaſure of the Temple; they are ſuch petty things in reſpect of their unexpreſſible Crimes about the Death of our Saviour, as I dare not apply their Puniſhment hither. But *Judas* hanged himſelf, *Matth.* 27. and throwing himſelf down head-long, burſt aſunder in the midſt,

and

all his Bowels guſhed out, *Act.* 1. 18. *Pilate* in the diſpleaſure of *Caius* the Emperour, about the Money of the Temple, is by him baniſhed to *Lions* in *France*; and there, diſtracted with Grief and Misfortune, ſlayeth himſelf with his own Hands, *Euſeb.* l. 2. c. 7.

So *Herod* is depoſed by *Caius* from his Tetrarchy, and perpetually baniſhed alſo to *Lions*, with his Wife *Herodias*, and dies miſerably; their Goods confiſcate by *Caius*, and given to *Agrippa*, *Joſeph. Ant.* lib. 8. cap. 14. who alſo noteth, That within an hundred Years all his Progeny, except a very few of the Multitude, were conſumed and extinct, *lib.* 18. *cap.* 11.

SECT.

SECT. VII.

Sacrilege of Materials or Things; *as of the Ark of God taken by the* Philiſtines. *Of the* 200 *Shekels of Silver, a Wedge of Gold, with the* Babylonian *Garment ſtollen by* Achan, Joſ. 6. 7. *Of the Money concealed by* Ananias *and* Sapphira, Acts 5. 6. *With the fearful Puniſhments that fell upon them all.*

Sacrilege of the Things and Materials, I call that which is done upon things properly ſettled in holy Places, or belonging unto them: Of this ſort ſeemeth the very Ark it ſelf, whiles it travelled up and down, and remained not either at the Tabernacle at *Shilo*, or the Temple at *Jeruſalem*.

The Citizens and Borderers of *Aſhdod*, overthrowing the Children of *Iſrael*, took in Battle the Ark of *God*; they uſe it with all Reverence, and place it in their Temple, by their God *Dagon*; but the next Morning their God *Dagon* was fallen down on his Face, (as adoring the Ark) his

his Head and his Hands were ſtricken off, and ſuch a Deſtruction and Death was upon the People, that the very Cry of the City went up to Heaven, and thoſe that were not ſlain were ſmitten with Emrods, 1 *Sam.* 5. 4. beſides a Plague of Mice that was upon them; conſulting therefore with their Prieſts, they not only ſend back the Ark, with all Honour, but with a Sin-Offering alſo, of Golden Emrods, and Golden Mice, to be a perpetual Monument of their Penance and Puniſhment, 1 *Sam.* 6. 1.

The *Bethſhemites* (whilſt the Ark was among the *Philiſtines*) preſumed to look into it; God for this Attempt ſlayeth of the People 50070 Men. And the People lamented, becauſe the Lord had ſmitten many of the People, with a great Slaughter. And *the men of Bethſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go up from us?* 1 Sam. 6. 19. So for touching it with unſanctified hands (tho' to ſave it from falling) was *Uzzah* ſlain, as we ſaid before, in the *Sacrilege of Function*, 2 *Sam.* 6. 7.

Achan, in the Deſtruction of *Jericho*, ſtealeth 200 Shekels of Silver, and a Wedge

Wedge of Gold, from the reſt of the Gold and Silver and Metal, that, by the Commandmeut of God, *Joſ.* 6. 9. was to be conſecrated and brought into the Treaſury of the *Tabernacle*, and *did put it even with his own ſtuff*, ſaith the Text, *verſ.* 11. This Offence of this one Man, brought a Puniſhment in general upon the whole People: In the Aſſault at *Ai*, they are overthrown, and can no more ſtand before their Enemies (as God himſelf tells them), till this *Sacrilege* be puniſhed and purged, *Cap.* 7.12. Therefore not only *Achan* himſelf, but *his Sons, and his Daughters, his Oxen, his Aſſes, his People, and his Tent, and all that he had*, were both *ſtoned* and *burnt* together, *Joſ.* 7.

Of this Sort is the *Sacrilege of Spoiling God of his Tithes and Offerings*, ſpoken of, *Malachi* 3. 8. where likewiſe the Penalty is declared by God's own Mouth, *Ye are curſed with a Curſe, even the whole Nation.*

Of this Sort alſo is the *Sacrilege* of *Ananias* and *Sapphira*, in the *Acts of the Apoſtles*, whereof we ſhall ſpeak anon.

A Multi-

A Multitude of Examples there be of this Kind, but for the moſt part they fall as well under the Title of *Local Sacrilege*, as under this of *Holy Things*: I will therefore refer the Reader to that which hath been already delivered, and will here cloſe up the Books of the Holy Scripture, for Matters done before the Paſſion of our Saviour.

Some

SOME ADDITIONS UPON THE Former Diſcourſe: BY *JEREMY STEPHENS.*

SECT. VIII.

Some Annotations touching the Omiſſions of the Presbyterians, *in their late Annotations upon the Bible; with ſome other Paſſages.*

THE pious Author of this Diſcourſe intended to have added ſomething concerning the *Sacrilege* of *Ananias* and *Sapphira*, and other places of the New Teſtament; but ſince he did not finiſh his Purpoſe, here ſhall follow, to ſupply that Defect, ſome *Annotations*, that may,

in part, make ſome Recompence of that Omiſſion.

And firſt the late Annotations upon the Bible publiſhed *Ann. Dom.* 1646. by ſome Divines called *Presbyterians*, deſerve to be cenſured for their Omiſſions, and dangerous inſinuations: for in their explication of ſome remarkable Texts and Examples concerning *Sacrilege*, they do very unworthily diſcharge their parts; in that they never mention the principal offence and Sin of *Sacrilege*, which is expreſly charged in the Text, and by all Expoſitors both Ancient and Modern ſo approved. As touching the *Sacrilege* of *Achan* in the 6. and 7. Chapters of *Joſua*, which is ſo fully and remarkably ſet forth by the Holy Ghoſt, and *Achan* ſo fearfully Puniſhed and Condemned for it, as might well ſtrike a Terrour, not only into the People of that time, but of all Men in ſucceeding Ages: for as the Apoſtle ſaith, 1. *Cor.* 10. *Theſe things are written for our Admonition, upon whom the ends of the World are come.* Yet theſe Divines paſs all over in general Terms, not mentioning *Sacrilege* to be the great Sin for which *Achan* and his family, and alſo the People were ſo ſeverely Puniſh-

ed, as is manifestly to be observ'd throughout these two Chapters.

Next for the *Sacrilegious* offence of *Belshazzar* in taking the Holy Vessels of the Temple to drink wine in them at his great feast, they so blanch it over in their Notes *Dan.* 5. 2. as if the principal Sin had been drinking excessively; not profaning the holy Vessels, whereas the Text doth not charge him or his Nobles for excessive drinking (though at so great a feast some might perhaps offend therein) but for the abuse of the Vessels, which were not to be employed to any Common or Prophane use, as they were not all the time since *Nebuchadnezzar* his Grand-Father took them from the Temple at *Jerusalem*, and put them into the House of his Gods at *Babylon*—— *Cum antehac in Beli Templo aliquam adhuc sanctimoniam retinuissent (ut notat Hieronymus in Dan.* 5.) *Quod tunc piaculum fuit Sacra profanare, nunc & principum & profanorum lusus est. & adhuc quærimus, cur bellis tam atrocibus vastitas passim fiat? melius cavit sibi* Justinianus *qui vasa Templi secundi, à Vespasiano Romam portata, à Genserico Romæ expilatore Carthaginem, cum per victoriam nactus esset, non in suos vertit usus, sed in sacram basilicam misit, quæ erat* Hierosolymis,

Hieroſolymis, *narrante Procopio.* Thus the learned *Grotius* doth obſerve in his Annotations upon this Text; and ſo *Calvin* formerly, who ſaith expreſly in his Commentary, *Profectò iſta profanatio indigniſſimum fuit Sacrilegium.* So alſo *Rolloc* and *Willet* in their Commentaries upon *Daniel*, are very clear to this purpoſe, all which might have directed them who collected the Notes.

It is not impertinent to note further what became of theſe Veſſels afterwards, becauſe ſome do think it is unknown; for in regard they were Conſecrated to the Service of God, it appears that they were preſerved wonderfully by the ſpecial Providence of God, both in the firſt ſpoil of the Temple by *Nebuchadnezzar*, and alſo in the final deſtruction by *Titus*: For *Nebuchadnezzar* having taken them, did not put them into his Treaſury, nor convert them to private Uſes, but placed them in the Houſe of his Gods at *Babylon*; and at the return of the *Jews* from the Captivity, all the Veſſels were reſtored to the Temple, as appears in *Ezra* and *Daniel.* So *Titus* alſo did not convert them to any private Uſe, but carried them to *Rome*, where they continued many Years in the Capitol, until

Genſericus the *Vandal* Sacked *Rome*, and from thence among other Treaſures carried them to *Carthage*, and there alſo they were preſerved till *Bel*, the great General under *Juſtinian* the Emperor, conquered *Carthage*; and among the Riches and Plunder that they won there, when *Gelimer* the Fourth King, a Succeſſor after *Genſericus*, was taken, and other Riches and great Spoils, he took and recovered the Holy Veſſels of the Temple, and brought them to *Conſtantinople* to the Emperor *Juſtinian*. When *Juſtinian* had them he was informed by a *Jew* and ſome others, that they were the conſecrated Veſſels of the Temple, and that they would not proſper in any Man's cuſtody; and that for detaining of them formerly *Rome* was conquered by *Genſericus*; and note again *Carthage* was overcome for the ſame Offence, as *Procopius* relates *lib.* 2. *de bello Vandalico.* And *Baronius* [...] of him *A. Ch.* 534. *Juſtiniani* 8. .... alſo *Paulus Diaconus*, *quem ex Codice Palatino edidit Janus Gruterus* ..... "*quatuordecim interim dies* "*ſecura & libera direptione omnibus opibus* "*ſuis & miraculis* Roma *eſt evacuata, in* "*quibus erant Eccleſiaſtica κειμήλια ſola ex* "*auro & lapidibus pretioſis ornata, & vaſa* "Hebraica,

" Hebraica, *quæ* Titus Veſpaſianus *poſt cap-*
" *tivitatem Hieroſolymitarum* Romam *de-*
" *liberat, multa Millia captivorum cum regi-*
" *na* Hadoxia, *quæ* Genſericum *ad hoc fa-*
" *cinus invitaverat, duabuſq; ejus filiabus*
" Carthaginem *abducta ſunt.*

When thus the Veſſels were brought to *Conſtantinople*, and preſented to *Juſtinian* the Emperor, he greatly feared, and was very unwilling to convert them to any private Uſe, or to his own Treaſury; but upon advice ſent them to Chriſtian Churches at *Jeruſalem*, and ſo cleared himſelf of them, and would not be guilty of any ſuſpicion of Sacrilege. Thus we may ſee in thoſe Days there was ſome Piety in the Hearts of Men more than .... They took Example by the Calamities of others, not to be too bold with things Conſecrated to God: In a doubtful matter *Juſtinian* reſolved rather to imploy to ſome pious Uſes, than to enrich his own Coffers with them; but had they come into the Hands of *Presbyterians* in theſe times, and had any ſuch Men been in thoſe Days, they would have melted them into Money to pay Souldiers.

Likewiſe upon *Acts* 5. the Sacrilege of *Ananias* and *Sapphira*, in defrauding

God of a part of that which they had Conſecrated to him, the Divines in their Annotations omit the main Sin, and dwell upon the Circumſtances only, as Hypocriſie, Vain-glory, Lying, Covetouſneſs, and the like. But we muſt diſtinguiſh between *Ananias* his Fact, and the Manner and Circumſtance thereof. The Fact was Sacrilege in the manner of doing, other Crimes attended as Handmaids: It will be plain if we ask but theſe two Queſtions; Firſt what *Ananias* did? The Text will make Anſwer, he purloined of the holy Money; this was his Fact. Ask Secondly, How and in what manner he purloined? The Story will tell us, diſſembling and hypocritically, making an appearance to the contrary. This then was but the Manner and Circumſtance of his Fact, and ſo the Species of the Fact was to be placed therein, as Mr. *Mede* doth fully ſhew in his Diſcourſe upon this Text, and doth further inſtance the Particulars accurately, to whom therefore I refer the Reader.

Theſe two terrible Examples of God's Judgments and Severities againſt Sacrilege: The firſt of *Achan*, in the beginning of the Church of *Iſrael*, at their firſt

firſt entrance into the Land of *Canaan*: The other of *Ananias*, in the beginning of the Chriſtian Church, are ſo remarkable, and ſo punctually urged by the Holy Ghoſt, that they may well affright-en all Men in ſucceeding Ages from taking away, or ſeizing upon any part, or parcel of that which is given and conſecrated unto God, and to his Service in any kind. The learned *Grotius* ſaith well in his Annotations upon *Caſſander* (ad Artic. 16.) "*Quod verò dicit* Caſſander, "*Imperatorum & Regum hoc quoq; eſſe of-*
"*ficium, ut leges divinas & canones conſer-*
"*vent, veriſſimum eſt: debent enim Chri-*
"*ſto ſervire etiam quà Reges. Sed cavere*
"*ſibi debent, ne Schiſmati dent cauſam: ſed*
"*ita ſe norint eccleſiarum ſui regni eſſe tuto-*
"*res, ut ſimul meminerint Eccleſiæ univer-*
"*ſitatis ſe eſſe filios. Peſſimè autem offici-*
"*um hic implent principes, qui ea, quæ olim*
"*Deo, id eſt, piis uſibus, data ſunt, ad ſuos*
"*& quidem profaniſſimos ſæpe uſus vertunt,*
"*hoc ſub prætextu, quod nimis multa poſſi-*
"*deant Epiſcopi: ſi nimium multa habeant*
"*Epiſ. detur quod ſupereſt Presbyteris &*
"*Diaconis; detur Eccleſiis ædificandis aut*
"*inſtaurandis; detur pauperibus popularibus;*
"*& ſi ei deſint externis, ſicut olim ab A-*
"chaiâ & Macedoniâ *miſſæ ſunt in* Judæ-

" am *pecuniæ; redimantur qui apud barbaros*
" *sunt captivi, quam ob causam multi Epis.*
" *vasa Ecclesiæ etiam jam consecrata ven-*
" *didêre, quidam semetipsos dedere pignori:*
" *Miror non terreri eos, qui vetus testamen-*
" *tum legunt* Achanis, *qui novum* Ananiæ
" *exemplo: & hæc res præcipua causa est*
" *cur tam diu bella durent, non tantum quia*
" *propter ista utrinq; bellatur, verum etiam*
" *quia Deus contemptum sui sic ulcisci-*
" *tur.*

Leviticus 23. 33, 34. God commands that the Fields of the Suburbs of the Levites Cities should not be sold, for it is their perpetual Possession. The Fields belonging to their Forty eight Cities, were the Glebe-lands belonging to them to keep their Cattle, therefore God commanded that these Fields should not be sold upon any terms; which *Calvin* doth truly expound in his Commentary, saying, " *Hoc non modo in eorum gratiam sta-*
" *tuitur, sed quia totius populi interfuit,*
" *dispositos esse quasi in excubiis, ubi locum*
" *ipsis Deus assignaverat. Quod ad Subur-*
" *bia spectat, vel agros pecoribus alendis de-*
" *stinatos, vetat Deus alienari, quia hoc*
" *modo relictâ propriâ statione subinde alò*
" *migrâssent, hanc verò disceptationem non*
" *accidere totius populi interfuit.* The

same

ſame Reaſon is good at this Day; for the Miniſters of the Goſpel muſt have Houſes to live in, and ſome Glebe-lands for the maintenance of their Cattle, otherwiſe they cannot ſubſiſt and attend their Duties. But our *Presbyterian* Divines do ſay in their Notes, there was ſomething in practice contrary to this; as if a bad practice, contrary to the expreſs Commandment, were ſufficient to excuſe the Fault: The thing that they mean, and mention is the particular Example of *Barnabas* the *Levite* of the Countrey of *Cyprus* (Acts 4. 37.) *Having Land ſold it, and laid the Money at the Apoſtles feet.* But it is eaſily anſwered, that *Barnabas* had that Land in the Countrey of *Cyprus*, as *Tyrannus* ſaith, of which Countrey he was: For many Jews that were diſperſed and dwelt in other Countries, and had Eſtates there, and yet came over at the ſolemn Feaſt at *Jeruſalem* for to worſhip, as now *Barnabas* did: And if the Lands which he ſold were in *Judæa*, yet then it might be ſold, becauſe the Jews Polity was at an end, and the old Law of *Moſes* did not bind any longer; *Lex quæ Hebræos certis finibus continebat, jam ſoluta erat*, as *Oecumenius* and *Chryſoſtom* ſay upon *x.* 5.

In

*Ezek.*45. 1. In the Four laſt Chapters of *Ezekiel*, the Prophet doth there publiſh a remarkable Prophecy concerning the Chriſtian Church and State (it being never to be fulfilled in the State and Church of *Iſrael.*) There is appointed by God a Diviſion to be made of Land into three Parts, whereof the firſt is an *Holy Portion of the Land as an Oblation to the Lord*, which ſhould be imployed for the building of the Temple, and for the habitation of the Prieſts and Levites: *The length whereof ſhall be* 25000 *Yards, and the breadth ſhall be* 10000. *This ſhall be Holy at the Borders thereof round about.* A ſecond Part for the City and People; and a third for the Prince. But for the Holy Portion for the Temple and Levites, God commandeth expreſly, *That it ſhould not be alienated, exchanged, or ſold upon any pretence,* Chap. 48. 14. Theſe Four Chapters of great concernment to the Chriſtian Church are paſſed over in ſilence, and the principal Scope of them altogether neglected: No marvel they paſs over the Apocryphal Books, wherein are remarkable Examples againſt Sacrilege, as is already ſet forth in this Diſcourſe out of them. And tho' the Books themſelves are not accounted

Canonical

Canonical equal to the reſt, yet for the Hiſtorical Truths, concerning the Perſecutions and Sufferings of the Jews, there is no queſtion made of their Credit.

The Authors therefore of the Annotations, though in their Preface they promiſe all Sincerity and Fidelity, yet have they failed in both very groſly; "They "ſolemnly atteſt the Divine Omniſcience, "and profeſs with the bleſſed Apoſtle "St. *Paul*, that they are *not of thoſe that* "*corrupt the word of God*, 2 Cor. 2. 17. "*or who handle it deceitfully*, Chap. 4. 2. "nor who wreſt any part of it to the "Patronage of any Error of what deno-"mination ſoever; nor have we added "to it (ſay they) any of our own precon-"ceived Opinions to imprint a partiality "in our Expoſitions, nor taken from it, "or ſmothered the leaſt tittle of ſacred "Truth contained in it, nor yet have we "ſubtilly paſſed over any difficult place "with ſilence, as if it had no need of an "Annotation to clear it.

But let the Reader judge whether it appears not by theſe few Obſervations touching Sacrilege (which is the crying Sin of this Age) that they have dealt very ſlightly and ſubtilly in paſſing over

ſuch

ſuch remarkable Places with ſilence, and ſmothering the Truth, which might have been confirmed and inforced from theſe pregnant Texts. They have plainly diſcovered their Double-dealing, Diſſembling and Forbearance to denounce the Judgments of God againſt ſuch a notorious Sin, ſo raging and predominant at this time. They have done like the falſe Prophets of old that did ſow Pillows, and flatter the People in their evil Courſes; whereas Sacrilege is accounted one of the moſt hainous Sins of theſe Days by the beſt Divines, and other learned Men that have written thereof.

The Apoſtle ſaith, Rom. 2. 22. *Thou that abhorreſt Idols, doſt thou commit Sacrilege?* The *Presbyterians* are very zealous againſt all ſorts of Idols, Images, Pictures, and Croſſes; but for Sacrilege (unleſs it be for that of the Sabbath) they are very ſparing and ſilent. But for the Apoſtles words; 'tis true (as one doth well infer upon them) theſe words are ſpoken as to the Perſon of an unconverted Jew, and may be therefore thought to aim only at thoſe Sins, which were deſcribed in the Law of *Moſes*: But do but view St. *Paul*'s way of Arguing,

guing, and you will quickly find they come home to us Chriſtians. He therefore tells the Jew, that he taught others thoſe things which he would not do himſelf, and he ſtrives to make this good by three ſeveral Inſtances. Firſt, *Thou that preacheſt a Man ſhould not ſteal, doſt thou ſteal?* Secondly, *Thou that ſayeſt a Man ſhould not commit Adultery, doſt thou commit Adultery?* In both theſe it is plain, that the Jew he dealt with did the ſame things he reprehended: And ſtreightway the third comes, *Thou that abhorreſt Idols, doſt thou commit Sacrilege?* So that hence it will follow (if St. *Paul*'s words have any Logick in them) that theſe two Sins are of the ſelf ſame Nature too; and that to commit a Sacrilege is a breach of the ſame Law, as to commit an Idolatry; ſo that the Crime will appear, without all doubt, a plain Robbery of God: For he that ſteals from Men, yea though a whole Community of Men, though *bona univerſitatis*, yet he ſins but againſt his Neighbour, 'tis but an Offence againſt the Second Table of the Law, in theſe words, *Thou ſhalt not ſteal.* But Sacrilege lays hold on thoſe things which the Latins Laws call *bona nullius*,

nullius, it ſtrikes downright immediately at God; and in that regard no Idolatry can out-do it: As this is, 'tis a breach of the Firſt Table of the Law, and both theſe Crimes are equally built upon the ſelf ſame contempt of God: The Offenders in both kinds, the Idolater and the ſacrilegious Perſon both think him a dull ſluggiſh Thing. The firſt thinks he will patiently look on, whilſt his Honour is ſhared to an Idol: The other imagines he will be as ſottiſhly tame, though his Goods be ſtollen to his Face.

XERXES

XERXES having Ten hundred thouſand Men in his Land-Army, and as many, by Eſtimation, in his Navy; intendeth to make an abſolute Conqueſt of *Greece*, *pag.* 13. and ſpoiling all *Phocis*, leaveth a part of his Army among the *Doreans*, commanding them to invade *Delphos*, and to fire the Temple of *Apollo*, and to bring away the Sacred Riches of it. The Soldiers marching toward it, came to *Pronæa*, a place not far from *Delphos*, where a wonderful Tempeſt of Rain and Lightning ſuddenly came upon them; and rending down part of the Mountains, overwhelmed many of the Army; and ſo amaz'd the reſt, that they fled away immediately, in all the haſte they could, fearing to be conſumed by the God, who by this prodigeous Miracle thus preſerv'd his Temple. In memory hereof a Pillar was erected in the Place, with an Inſcription to relate it, *pag.* 12.

But this ſeemed not a ſufficient Revenge for ſo horrible a Deſign, accompany'd with other acted Sacrileges. Nothing therefore proſpereth with *Xerxes*: His invincible Navy is overthrown in a Sea-

Sea-Battle at *Salamis*, by *Themiſtocles*; his Land-Army at *Plateos*, by *Pauſanias*; where *Mardonius* (*Xerxes*'s General) that deſtroy'd the Houſes ſacred to the Gods, was alſo ſlain. Both theſe great Victories beyond human Expectation, fell againſt him in one day; and beaten thereby out of *Europe*, with the Loſs of ..... thouſand of his Men, he fortifieth the reſt of his Navy and Army at *Mycale*, a City of *Ionia* in *Aſia*; where *Leotychidas* the *Lacedæmonian* General, obtaining as admirable a Victory of him as the other, ſlayeth above Forty thouſand of his Men, putting the reſt to flight: Which ſtruck ſuch terror into the Heart of *Xerxes*, as upon report thereof he fled alſo to *Ecbatan*; and in this manner ended his Wars with ineſtimable Loſs, Deriſion and Shame. Vengeance notwithſtanding ſtill purſued him; ſo that after many Years, *Artabanes* the Captain of his Guard (aſpiring to the Kingdom, though he obtain'd it not) murthered both him and his eldeſt Son *Darius*. *Diodor.* lib. 11. pa. 15, 23, 28, 53.

Imilco, a famous General of the *Carthaginians*, for their Wars of *Sicily*, in the time of *Dionyſius*, the Tyrant, prevailed very fortunately in all his Enterprizes,

till

till that taking the Suburbs of *Archadina*, he ſpoil'd in it the Temple of *Ceres* and *Proſerpina*. This Sacrilege (ſaith *Diodorus*) brought a juſt Puniſhment upon him; for in the next Encounter, the *Syracuſans* overthrew him. And being arrived in his Camp, Fears and Tumults riſe amongſt his Soldiers in the Night time, and ſudden Alarms as if the Enemy had been upon his Trenches. Beſides this, a grievous Plague at laſt .... in his Army, accompany'd with many fierce Diſeaſes that drave his Men into Frenzies and Forgetfulneſs; ſo that running up and down the Army, they flew upon every Man they met with. And no Phyſick could help them; for they were taken ſo ſuddenly, and with ſuch Violence, as they dy'd within five or ſix days, no Man daring come near them, for fear of the Infection. Hereupon enſued all other Calamities: their Enemies aſſail them both by Sea and Land; they invade their Forts and their Trenches, fire their Navy, and (to be ſhort) make a general Confuſion of the whole Army. An hundred and fifty thouſand *Carthaginians* lie dead on the Ground. *Imilco* himſelf, who lately poſſeſs'd all the Cities of *Sicily*, (except *Syracuſe*, which he

alſo accounted as good as his own) flieth by Night back into *Carthage*, and feareth now the loſing of it. This great Commander (ſaith *Diodorus*) that in his Haughtineſs plac'd his Tent on the Temple of *Jupiter*, and perverted the Sacred Oblations to his prophane Expences, is thus driven to an ignominious Flight, chuſing rather to live baſely, and contemn'd at home, than to expiate his wicked *Sacrilege* by a deſerved Death. But he came to ſuch Miſery, that he went up and down the City in a moſt loathſome Habit, from Temple to Temple, confeſſing and deteſting his Impiety: and imploring at length ſome Capital Puniſhment for an Atonement with the Gods, ended his Life by the extremity of Famine. *Diodor. Sicul. Hiſt.* lib. 14. p. 285. & ſeqq. *A. M.* 3576.

Cambyſes, the Son of *Cyrus* the Great, being at *Thebes* in *Ægypt*, ſent an Army of 50000 Men, to ſpoil the *Ammonians*, and to burn the Temple and Oracle of *Jupiter Hammon*. Himſelf, with the reſt of his Forces, march'd againſt the *Æthiopians*. But 'ere ever he had gone the fifth part of his Journey, his Victuals ſo fail'd him, that his Men were forced to eat their Horſes and Cattle. And

whilſt

whilſt like a Man without Reaſon, he ſtill forc'd them to go on, and to make a ſhift with Herbs and Roots: Coming to a Deſart of Sand, divers of them were conſtrained to tithe themſelves, and eat the tenth Man; whereby his Voyage was overthrown, and he driven to return. His other Army, that went to ſpoil and fire the Oracle, after ſeven Days travel upon the Sands, a ſtrong South Wind raiſed the Sands ſo violently upon them, as they were all overwhelmed and drowned in them. *Herodotus in* Thalia, *lib.* 4. *pag.* 167, and 168.

Cambyſes, after this, in deſpight to the *Egyptians*, wounded the ſacred Calf *Apis* (which they worſhipt for their God) with his Sword upon the Thigh: (*Her.* pag. 169.) Derided the Image of the God *Vulcan*, and entring the Temple of the *Cabitans*, where none might come but the Prieſt, burnt the Images of their Gods, (*pag.* 147.) Preſently, upon wounding *Apis*, he fell Mad, and committing divers horrible Facts; as he mounted upon his Horſe his Sword fell out of the Scabbord, and wounded him in the ſame part of the Thigh wherein he had wounded *Apis*,

and thereon he died, having Reigned but ſeven Years, and leaving no Iſſue Male or Female to ſucceed him in the great Empire of his Father *Cyrus*, for ſecuring of himſelf and his Poſterity, wherein he had formerly murther'd his Brother *Smerdis*. *Herod.* Thalia, *lib.* 3. *pag.* 183. *& ſeq.*

A Rich Citizen of *Egypt*, longing to eat of a goodly Peacock that was conſecrate to *Jupiter*, hired one of the Miniſters to ſteal it; who going about to do it, was at the firſt interrupted by a Serpent; and the ſecond time the Peacock (that had lived by report an Hundred Years) flew towards the Temple, and reſting a while in the mid way, was after ſeen no more. The practice being diſcover'd by a brable between the Parties about the Hiring Money, the Miniſter was juſtly puniſhed by the Magiſtrate for his Treachery; but the Citizen that long'd to eat of the ſacred Fowl, ſwallowed the Bone of another Fowl, was choaked therewith, and died a very painful Death. *Ælian. de Animal.* l. 11. c. 33.

Dionyſius, the elder, roſe by his own Proweſs from a private Man to be King of

of *Sicily*; and in performing many brave Exploits both in *Italy* and *Greece*, committed divers Sacrileges upon the Heathen Gods, and defended them with Jeſts. Having conquer'd *Locris*, he ſpoiled the Temple of *Proſerpina*, and ſailing thence with a proſperous Wind, *Lo!* (quoth he) *what a fortunate Paſſage the Gods give to ſacrilegious Perſons.*

Taking the Golden-Mantle from *Jupiter Olympius*, he ſaid it was too heavy for Summer, and too cold for Winter, and gave him therefore one of Cloath.

So from *Æſculapius* he took his Beard of Gold, ſaying it was not ſeemly that the Son ſhould have a Beard, when his Father *Apollo* himſelf had none at all.

With ſuch Conceits he robbed the Temples of the Golden Tables, Veſſels, Ornaments, and things of price Dedicated to the Gods. Whereupon enſued a change of his Fortunes; for afterwards he was ordinarily overcome in all his Battles, and growing into contempt of his Subjects, was murthered by them at laſt. (*Juſ.* lib. 20. *in fine*, pa. 184.) His Son, named as himſelf, ſucceeds in the Kingdom, and ordain'd as it were to extirpate the Family of his Father, put

his Brethren and their Children to death. He groweth Odious alſo to his Subjects, and falling into Civil War with them, is thrice overcome by them; and after various Events, is at laſt driven out of his Kingdom irrecoverably. He ſeeth the Death of his Sons, his Daughter violently raviſh'd, his Wife (who was his Siſter) moſt villanouſly abus'd, and in fine, murther'd with his Children. His Days he conſum'd in Exile among his Enemies; where he lived not only Deſpiſed, but Odious to all, conſorted with the baſeſt People, and in the vileſt Manner; and ſo ending his Tragedy, gave *Plutarch* occaſion to ſay, That neither Nature nor Art did bring forth any thing in that Age ſo wonderful as his Fortune. *Juſt.* lib. 21. pa. 187. *Plut. in* Timoleon, p. 240.

Antiochus, the Great King of *Syria*, being overcome by the *Romans*, and put to a great Tribute, not knowing how to pay it, thought that neceſſity might excuſe his Sacrilege; and therefore in the Night ſpoils the Temple of *Didymæan Jupiter*. But the Countrey People riſing upon the Alarm of it, ſlew both him and his whole Army. *Juſt.* lib. 32. pa.

Q. Fulvius Flaccus Pontifex, ſpoiled the Temple of *Juno* .... One of his Sons dies

dies in the War of *Illyricum*; and the other lying deſperately Sick, himſelf between Grief and Fear falleth Mad, and hangeth himſelf. *Liv. Dec.* 5. lib. 2. pa. 47. a.

Divers that had ſpoil'd the Temple of *Proſerpina*, at *Locris*, were by *Q. Minutius* ſent fetter'd to *Rome*. The *Romans* ſent them back again to the *Locrians* to be puniſh'd at their pleaſure; and cauſed the things taken out of the Temple to be reſtor'd, with Oblations beſides for an Atonement. *Liv. Dec.* 4. lib. 2. p. 44. b.

Agathocles, ſurprizing the *Lipareans*, impoſeth a Ranſom of Sixty Talents of Silver upon them; They made as much toward Payment of it as they could, and deſired Day for the reſt, ſaying, That they had never upon any neceſſity medled with that which was conſecrated to the Gods. *Agathocles* would none of that Anſwer, but enforced them to bring him that Money, it being Dedicated part to *Æolus*, and part to *Vulcan*. Having it, he departed; but in his return *Æolus* raiſed ſuch a Tempeſt, that many thought him ſufficiently reveng'd; and *Vulcan* after burnt him alive. *Diodor. Sicul.* lib. 20. p. 828. *A. M.* 3608. *circ.* pa. 817.

But that which we ſhall now deliver

is moſt remarkable, both for the exceſſive Sacrilege and Puniſhment. And becauſe the Relation perhaps ſhall not be unpleaſing, I will preſume to be a little the longer in it. The General Senate (of the chiefeſt part of *Greece*) called the *Amphictyon*, impoſed a grievous Fine upon the *Phoceans*; for that they had taken a piece of the Ground *Cirrhæa*, being conſecrate to *Apollo*, and had profaned it to works of Husbandry; adding further, that if the Fine were not paid to the uſe of *Apollo*, their Territories ſhould be conſecrate unto him. The *Phoceans* nettled with this Decree, as not able to pay the Fine, and chuſing rather to die than to have their Countrey proſcribed; by the Counſel of *Philomelus*, they proteſt againſt the Decree of the *Amphictyones*, as moſt Unjuſt, that for ſo ſmall a piece of Ground ſo exceſſive a Fine ſhould be impoſed; and pretend that the Patronage of the Temple of *Delphos* it ſelf (where the famous Oracle of *Apollo* was) did of Antiquity and Right belong unto them; and *Philomelus* undertaketh to recover it. Hereupon the *Phoceans* make him their General; he preſently draweth into his Confederation the *Lacedæmonians* (whom the *Amphictyones* had bitten with the like Decree)

Decree) and with an Army on the ſudden invadeth and poſſeſſeth the Temple of *Delphos*, ſlaying ſuch of the City as reſiſted him. The fame hereof flew far and wide; and upon it divers Cities of *Greece* undertake in their Devotion a ſacred way againſt the *Phoceans* and *Philomelus*.

Firſt, They of *Locris* give them Battle, and are overcome. Then the *Bœotians* prepare an Army for their Aid; but in the mean time *Philomelus*, the better to defend his Poſſeſſion of the Temple, encloſeth it with a Wall: And though he had formerly publiſh'd through *Greece*, that he ſought nothing but the Patronage; yet ſeeing many Cities to joyn in force againſt him, he now falleth apparently upon ſpoiling of the Temple for ſupporting of his War, taking from it an infinite Wealth in precious Veſſels and Oblations. Nor did the progreſs of his Fortune ſuddenly teach him to repent it; for he prevail'd ſtill againſt the *Locrians*, *Bœotians*, *Theſſalians*, and other their Confederates, till the *Bœotians*, at laſt, overthrew his ſacriligeous Army, and ſlaying a great part thereof, drove himſelf to that neceſſity, that to avoid the Tortures incident to his Impiety, he

threw

threw himself headlong down a Rock, and so miserably ended his wicked Pageant.

Onomarchus (his Partner in the Sacrilege) succeedeth in his room of Command and Impiety; and after variety of Fortune, his sacrilegious Army is overthrown by King *Philip* of *Macedon*; and by his Command the Soldiers, that were taken Prisoners, were drown'd, and *Onomarchus* himself, as a Sacrifice to his Sacrilege, hang'd.

Then *Phayllus*, the Brother of *Onomarchus*, is chosen General; who rotting by little and little whilst he lived, died at length in most grievous Torture for his Sacrilege, *pag.* 437.

After him succeeded *Phalæcus*, Son of *Onomarchus*, who beyond all the former Sacrilege (wherein some accounted that as much was taken, as the whole Treasure was worth that *Alexander* the Great brought out of *Persia*) added this, That hearing there was an infinite Mass of Gold and Silver buried under the Pavement of the Temple, he with *Philon*, and other of his Captains began to break up the Pavement near the *Tripos*; but frighted suddenly with an Earthquake, durst proceed no further,

pag. 453.

pag. 453. Shortly after, *Philo* is accuſed for purloining much of the Sacred Money committed to his Diſpenſation; and being Tortur'd nameth many of his Conſorts, who with him are by the *Phoceans* themſelves all put to terrible Death, (*pag.* 452.) And the *Bœotians*, by the aid of King *Philip*, put to flight divers Troops of the *Phoceans*, whereof 500 fled for Sanctuary into a Chapel of *Apollo*'s, ſeeking Protection under him, whoſe Temple they had ſo violated. But the Fire they left in their own Tents fired their Cabbins; and then taking hold of Straw that lay near the Chapel, burnt it alſo, and in it them that were fled into it. For the God (ſaith *Diodorus*) would give them no Protection, though they begged it upon their Knees, *p.* 45, 3.

Now after ten Years this ſacred War came to an end. *Phalœcus*, not able to ſubſiſt againſt *Philip* and the *Bœotians*, compoundeth with him for Licence to depart, and to carry the Soldiers he had about him with him.

The *Phoceans*, without all means to reſiſt, are by a New Decree of the *Amphictyons*, or Grand Council, adjudged to have the Walls of three of their Cities beaten

beaten to the Ground; to be excluded from the Temple of *Apollo*, and the Court of the *Amphictyons* (that is, to be Excommunicate and Out-lawed;) to keep no Horſes nor Armour, till they had ſatisfied the Money, ſacrilegiouſly taken, back to the God; that all the *Phoceans* that were fled, and all others that had their Hands in the Sacrilege, ſhould be duly puniſh'd, and that every Man might therefore pull them out of any place; that the *Græcians* might deſtroy all the Cities of the *Phoceans* to the Ground, leaving them only as Villages of fifty Houſes a-piece, diſtant a Furlong the one from the other to inhabit; that the *Phoceans* ſhould retain their Ground, but ſhould pay a yearly Tribute of Sixty thouſand Talents to the God, till the Sum mentioned in the Regiſters of the Temple, at the beginning of the Sacrilege were fully ſatisfied, *pag.* 455.

The *Lacedæmonians* alſo and *Athenians*, who aided the *Phoceans*, had their part (and juſtly) in the Puniſhment. For all the *Lacedæmonian* Soldiers that were at the ſpoil of the Oracle, were afterwards ſlain by the *Lucans*, (*pag.* 458.)

and

and all others univerſally (ſaith *Diodorus*) not only the principal Agents in the Sacrilege, but even they that had no more than their Finger in it, were proſecuted by the God with inexpiable Puniſhment, *pag.* 456.

Nor did *Phalæcus* eſcape it, though he compounded with *Philip*, and lived long after. For his long Life was no Happineſs unto him, but an extenſion of his Torture, living perpetually in Wandring up and down, perplexed with reſtleſs Fears, and variety of Dangers; till at laſt, beſieging *Cydonia*, and applying Engines to batter it, Lightning falling upon them conſum'd both them and him, and a great part of his Army: Yet others ſay, that he was ſlain by one of his Soldiers, *pag.* 485. *Diodor.* lib. 16.

The reſidue of his Army, that eſcaped the Fire, were by the exil'd *Eleans* hired to ſerve againſt their Countreymen of *Elis*; but the *Arcadians* joyning with the *Eleans* overthrew their Exiles, and this their Army of ſacrilegious Soldiers; and having ſlain many of them, divided the reſt (being about 4000) between them. Which done, the *Arcadians* ſold their part to be Bond-men; but

but the *Eleans*, to expiate the ſpoil of *Delphos*, put all their part to the Sword. Many alſo of the nobleſt Cities of *Greece* (that had aided the *Phoceans*) being afterwards overcome by *Antipater*, loſt both their Authority and Liberty. And beſides all this, the Wives of the prime Men of *Phocis*, that had made themſelves Jewels of the Gold of *Delphos*, were alſo puniſhed by an immortal Hand: For ſhe that had got the Chain, offer'd by *Helenes*, became a common Strumpet; and ſhe that adorn'd her ſelf with the Attire of *Eriphyle* (taken thence) was burnt in her Houſe by her eldeſt Son, ſtricken Mad, and firing the ſame.

Theſe fearful Puniſhments fell on them that were guilty of miſuſing ſacred Things: Whereas on the other part, *Philip* the King (that at this time had nothing but *Macedon*) by defending the Cauſe of the Temple and Oracle, came after to be King of all *Greece*, and the greateſt King of *Europe*, as *Diodorus Siculus* noteth, *lib.* 16. *pa.* 458. *A. M.* 2626.

In

In the next Age after this, *Brennus* the *Gaul* (or, as our Chroniclers ſay, the *Britain*; for the *Eaſtern* Nations did of old account the *Britains* under the Name of the *Gauls*, as they do at this day under the *French*,) raiſing a mighty Army of *Gauls*, invaded *Greece*, and proſpering there victorioufly, came at length to *Delphos*, with an Hundred and fifty thouſand Foot, and Fifty thouſand Horſe; where his Army endeavouring to ſpoil the Temple ſtanding upon the Hill *Parnaſſus*, was in ſcaling of it valiantly reſiſted by Four thouſand Citizens. But ſuddenly an Earthquake tearing off a great part of the Hill, threw it violently upon the *Gauls*, who being ſo diſperſed, a Tempeſt of Hail and Lightning followed, that conſumed them. *Brennus*, aſtoniſhed at the Miracle, and tormented at the Wounds he had receiv'd, ſlew himſelf with his Dagger, *Juſt.* l. 24. p. 233.

Another of the Captains, with Ten thouſand of the Soldiers that remained, made all the haſte they could out of *Greece*: but their Flight was little Benefit unto them. For in the Night they durſt come in no Houſes, and in the

the Day they wanted neither Labour nor Dangers. Abundance of Rain, and Froſt, and Snow, and Hunger, and Wearineſs, and the extreme Want of Sleep, conſumed daily this miſerable Remnant: and the Nations they paſs'd through, purſu'd them as Vagabonds to prey upon them. So that of that numerous Army, which of late in the Pride of their Strength deſpiſed and ſpoiled the Gods, none was left to report their Deſtruction.

Thus *Juſtin* affirmeth: but *Strabo* ſaith, That divers of them returned into their Country (being *Tolouſe* in *Provence*) and that the Plague there falling amongſt them, the Sooth-ſayers told them, they could not be deliver'd from it, till they caſt the Gold and Silver they had gotten by their Sacrilege, into the Lake of *Tolouſe*.

About Two hundred and forty Years after, *Q. Servilius Cepio*, the *Roman* Conſul, taking the City of *Tolouſe*, took alſo this Treaſure, (then being in the Temple, as ſeemeth by *Aul. Gellius*, lib. 3. cap. 9.) and much encreas'd by the Citizens, out of their private Wealth, to make the Gods more propitious unto them.

them. The Gold (ſaith *Strabo*) amounted to a Hundred and ten *Minas*, and the Silver to One thouſand Pound in Weight. In truth (ſaith *Strabo*) this Sacrilege was the Deſtruction both of *Cepio* himſelf and of his Army; and *Gellius* addeth, That whoſoever touch'd any of that Gold, periſhed by a miſerable and torturing Death. Hereupon came the Proverb, which this Day is ſo uſual among Scholars, *Aurum habet Toloſanum*; ſpoken (ſaith *Eraſmus*) of him that is afflicted with great and fatal Calamities, and endeth his Life by ſome new and lamentable Accident. See more in *Strabo*.

A Soldier of *Antoninus Verus*, the Emperor, cutting by chance a Golden-Cabinet (*Arculam*) in the Temple of *Apollo* at *Babylon*, there iſſued ſuch a peſtilent Breath out of it, as infected both the *Parthians*, and all other parts of the World whereſoever they came, even to *Rome*. *Jul. Capitolin. in Aug. Hiſt.* To. 2. pa. 120.

It were endleſs to ſail in this Stream, the Heathen Authors are ſo Copious in it. But for a Corollary to that hath

been ſpoken, I deſire to add a Fable of *Ovid*'s (*Lib.* 8. *Metam. pag.* 331.) wherein he ſheweth what Opinion the World then had of Sacrilege, and what Fatalities it brought upon the Offenders in it. *Eriſicthones* profaning the Grove of *Ceres*, cutteth down her ſacred Oak, and contemning his Superſtition that offer'd to hinder it, cleaveth his Head with an Hatchet. *Ceres* ſtriketh him with an unſatiable and perpetual Hunger; nothing doth ſatisfie him, nothing fills him, nothing thrives with him; all his Wealth is conſumed on his Belly: And when all is gone, then he is driven to diſhoneſt Shifts, and forbeareth no Wickedneſs. He proſtitutes his own Daughter to one for an Horſe, to another for a Bird, to a third for an Ox, to a fourth for a Deer. And when this is alſo devoured, his Hunger, at laſt, compelleth him to tear his own Fleſh with his Teeth, and by conſuming himſelf in this horrible manner to finiſh his Days moſt miſerably.

Her tranſmutation into theſe Shapes is thus expounded.

Diocle-

Diocleſian and *Maximianus* having divided the Empire between them, this enjoying the *Weſt*, and the other the *Eaſt*, they united themſelves again in raiſing the greateſt Perſecution that ever was againſt the Chriſtians, putting Prieſt and People to death, Seventeen thouſand Perſons by ſundry Torments, in thirty Days, confiſcating their Goods, burning the Books of Holy Scripture, raſing and utterly ſubverting their Churches, Altars, and Places of Prayer, and Divine Worſhip. Having continued in this Fury about * Twelve Years, they grew at laſt to be troubled in Mind; and in one day *Maximianus* at *Millan*, in the *Weſt*, and *Diocleſian* at *Nicomedia*, in the *Eaſt*, of their own accord renounc'd the Empire, and betook themſelves to a private Life; *Diocleſian* chuſing *Galerius* for his Succeſſor, and *Maximianus*, † *Conſtantine* for his. But *Maximian* afterward repenting, ‖ endeavour'd to have brought his Son *Maxentius* into the Government, and was therefore by the Commandment of *Conſtantine*, put to death; and *Diocleſian*, after long Diſcontentment, ſlew himſelf.

Euſeb. l. 8. cap. 1. & *ſeqq.*

Oroſ. l. 7. c. 25. *Carion. in Ann.* 288.

* 10.

† *Conſtantius.*

Carion. in Ann. 288.

‖ *Reſumed the Purple.*

himself. Yet for a further Revenge of the horrible Persecution and Sacrilege, God sent a grievous Plague and Famine, as *Eusebius* reporteth, over all the World.

lib. 9. c. 8.

An. 356. Certain *Arians*, by an Edict of *Constantius* the Emperour, attempt to expell *Athanasius* from the Bishoprick of *Alexandria*; and in rifling the Church, a young Man laboureth to pull down the Bishop's Seat there, when suddenly a Piece thereof falling upon him, rent out his Guts, that he died the next Day save one. Another bereav'd of his Sight and Sence for the present, was carried forth, and recovering about a Day after, remember'd nothing of what he had done or suffer'd. But these Accidents stay'd the rest from proceeding farther. *Epist. Constantii Imp. ad Alexand. apud Athanas. Apol.* 1. *Bar. in An.* 356. 35.

An. 362. *Julianus*, President of the East Part of the Empire, and Uncle to *Julian* the Emperour, (both Apostates) with *Felix* the Treasurer, and *Elpidius*, Keeper of the Privy Purse, all Persons of high Dignity, come to *Antioch*, by Commission from the Emperour, to carry from thence the Sacred Vessels to the Empe-

rour's

rour's Treaſury. They enter that goodly Church, and *Julian* going to the Holy Communion-Table, maketh water againſt it; and becauſe *Euzoius* offer'd to hinder him, he gives him a Box o'th' Ear; ſaying, "That God regarded not "the Things of Chriſtians. *Felix* alſo beholding the Magnificence of the Sacred Veſſels, (for *Conſtantine* and *Conſtantius* had cauſed them to be ſumptuouſly made) "Lo, (quoth he) in what State "the Sun of *Mary* is ſerv'd! Preſently the Guts of *Julian* rotted in his Body, and the Dung which formerly went downwards, now paſſeth upwards thro' his blaſphemous Mouth, and ſo ending his Life. *Felix* is ſtricken ſuddenly with a Whip from Heaven, caſteth his Blood day and night, from all parts of his Body out at his Mouth, and for want of Blood ſo dieth preſently. *Theod. Eccl. Hiſt.* lib. 3. cap. 11, 12.

Chryſoſtom ſaith that *Julian* burſt aſunder in the midſt..... and *Ammianus*, lib. 33. ..... that *Felix* died ſuddenly *(profluvio ſanguinis)* of a guſhing out of Blood.

What became of *Elpidius*, *Theodoret* doth not mention, but *Nicephorus*, lib. 10.

cap. 29. reporteth, that though the third Blaſphemer was not ſo ſuddenly puniſhed, yet being at length apprehended amongſt them that aſpir'd to the Government, (*tyrannidem*) he was ſtripp'd of all he had, and ſuffering much Miſery in Priſon, dy'd loathſomly, accounted as a curſed and deteſted Perſon. *Bar. Ann.* 362. 110.

Ann. 433. Divers Bond-men of a great Perſon, not enduring the Severity of their Maſter, fly into the Church at *Conſtantinople*, and with their Swords do keep the Altar, refuſing to depart from it, and do thereby hinder the Divine Service divers Days together; but having kill'd one of the Clerks, and wounded another, they at laſt kill'd themſelves. *Socr.* lib. 7. cap. 33. v. *Niceph.* lib. 14. cap. 34, 35. *Evag.* lib. 1. cap. 3, 45. This happened a little before the Council of *Epheſus*, *Ann.* 433. where *Neſtorius* was condemn'd, and was a *Præludium* to thoſe Evils, as it is ſaid in *Socrates*, *ibid.* that then followed in the Church.

Nam ſæpè ſigna talia dari ſolent,
Cùm ſacra fœdum templa polluit ſcelus.

In

In the time of *Childebertus*, King of *Paris*, and Son of *Clodover* the Firſt, his Brother *Theodoricus* beſiegeth *Montclere*, the chief City of *Avernia*, which *Childebertus*, his Brother, had taken from him. A Knight then hearing that divers Citizens had carried their Goods into the Church of St. *Julian*, leaveth the Siege, and with his Followers, breaking open the Doors, taketh all away. But God, the juſt Revenger of Sacrilege, ſtruck them all incontinently with Madneſs. *Gaguin. in Childeberto*, fol. 13. where he admoniſheth Soldiers, by this Example, to take heed of *Sacrilege*; and thereupon addeth another Example.----

Siginaldus (ſaith he) Governour of the *Avernians*, found this to be true; for puffed up with a deſire of enlarging his Patrimony and Dominion; after he had wrung many things from the Inhabitants, he took alſo from the Church of St. *Julian*, the Town of *Bulgrate*, which *Tetradius* had given unto it; and being preſently ſtrucken Mad, recovered not his Senſes till he had left the Town again unto them, and made a recompence for that he had taken. *Idem, tit. ibid. Chilbert* began to reign *An.* 515. and died about 560.

An. 508. Some of the *Burgundians*, with a great Power, beſiege *Brivatenſem Vicum*, the Town of *Brivat*, killing many, and taking many Priſoners, doe alſo carry away *Miniſterium Sacroſanctum*, the Implements of the Church. Paſſing over the River, as they were dividing the Captives, one *Hellidius* coming from *Vellavum*, ſuddenly upon them with his Company, ſlew them all ſave four, and reſcued the Captives. The four that eſcaped carried with them into their Country a Diſh, and a Pitcher, or Water-pot *(urceum)* called *Anax*. The Diſh they divided amongſt themſelves into four parts, but the Pitcher they preſented *Gundebard*, their King, for his Favour. The Queen finding the Silver they had brought, ſent it back to the Place from whence it was taken, with other Preſents added unto it. *Gre. Turon. Glor. Mar.* lib. 2. cap. 78. Shortly after this *Gundebard*, and the *Burgundians* are overthrown by the *Franks* and *Goths*, and their Countrey divided amongſt their Enemies. *Bar. An.* 508. 33, 34.

An. 556. Whilſt King *Chramnus* was at *Averne*, five of his People brake by Night into the Oratory of the Houſe of *Juacen*, and ſtole from thence the Ornaments of

the

the Miniſtery, and flying into the Territory of *Orleans*, there divided them: Shortly after four of them were ſlain in Tumults; and the fifth, having all the Goods in his Houſe, as Survivor, was ſtricken Blind with an Humor of Blood that fell upon his Eyes; which touching him with Repentance, it pleaſed God to have Mercy on him; ſo that recovering his Sight, he carried back the Ornaments, and reſtored them. *Greg. Turon. de Gloriâ Martyr.* 166. *Bar.* 556. 42.

Chilperic, King of *Sueſſons* in *France*, *Circ.*570. who flouriſhed *Anno* 570. ſent his Son *Theodebertus* with an Army to waſte *Normandy*, and the other Territories of his Brother *Sigebert*. *Theodebert*, in doing it, forbare not the Chriſtians, but ſpoil'd them alſo. At laſt part of his Army come to *Lota*, a Monaſtery of St. *Martins*; and twenty of them (the reſt refuſing) entered into a Bark, and paſſing over the River, ſack'd the Monaſtery, ſlew ſome of the Monks, and carried the Prey into their Bark. Having loſt their Oars, they were conſtrained to uſe their Spears in rowing themſelves back, and coming into the midſt of

of the River the Bark ſunk, and they falling down upon their Spears, were both ſlain and drown'd, one excepted. The Monks recovering their Goods from the Water, buried the Bodies of them that were drown'd. *Theodebert* himſelf, and all his Army, falling after into an Ambuſh laid for them by *Sigebert*, were alſo ſlain. *Aimone de Geſt. Franc.* lib. 3. c. 12.

An. 576. The Leaders of King *Guntheranus*'s Army hearing that *Gundebaldus*, diſlodging with his Forces from the ſide of the River *Garonna*, was gone to the City *Convenica*; they in purſuit having ſwam over the River, and drown'd ſome of their Horſe, came with the reſt to the Church of St. *Vincent*, which is near the Borders of the City *Argen*; ..... and finding that the Inhabitants of that part had carried all their Wealth into the ſame Church, as ſuppoſing the Sanctity of that place ſhould preſerve it, they ſet the Doors on fire, being faſt lock'd, and ſo conſuming them, entered the Church, and carried away all the Subſtance of the Inhabitants, and what elſe belong'd to the Divine Service, which by the work of God was preſently

preſently puniſh'd: For the Hands of moſt of them were * ſtrangely burn'd, and made a ſmoak, as things uſe to do that are ſet on fire; ſome were carried away by the Devil. Many after they were † departed wound themſelves with their own Weapons, and ſome of the reſt ſtragling abroad are ſlain by the Inhabitants about *Convep. Greg. Turo. Hiſt.* lib. 7. c. 35.

* *Divinitus.*

† *Semoti.*

This Author (as *Sigebertus* ſaith) was made Biſhop of *Tours*, in the Year 571. is much Honour'd generally for his Life, Gravity and Fidelity; yet muſt I note, that he hath deliver'd this Story ſomewhat differingly in his Book, *De Gloriâ Mart.* lib. 1. c. 105. though to the ſame effect (Memory in all Men being ſometime ſtronger, ſometime weaker.) There he ſaith, that the Soldiers could not of long time, and with much labour make the Church Doors take fire; and that at laſt they were fain to uſe the help of Hatchets, and to chop them in pieces; that being entered, they took both the things that were there, and ſlew all the People that were fled thither for ſafety: That this was not long unpuniſhed, for ſome were

* rapt

* *Alii à Dæmone correpti.*

* rapt away by the Devil, ſome drowned in the River *Garumna*, many lying in the cold got divers Diſeaſes, in divers parts, that vexed them grievouſly: For, my ſelf, ſaith he, did ſee in the Territory of *Tours* many of them, that were Partners in his Wickedneſs, grievouſly tormented, even to the loſs of this preſent Life, with intolerable Pains. *Bar.* 476. 4.

Chilperic, the greateſt Man with *Sigebert* King of *Mees*, or *Auſtraſia*, claimeth wrongfully a Town from *Franco* Biſhop of *Aquis* pretending that it belong'd to the publick Revenue, and judicially, before the King and other Judges, doth recover it with Three hundred Crowns *(aureos)* Damages. The Biſhop, in great anguiſh of Mind, goeth to the Church, and falling down at the Tomb of St. *Metrias*, Patron of the Church, prayeth for Vengeance, and threatneth the Saint, that there ſhould be neither Lights nor Singing in that Church, until he were revenged of his Enemy, and the Things reſtored that were taken away from it ſo wrongfully. And laying Thorns upon the Tomb, he ſhut the Church Door, laying others there

there alſo (for that was a Type that the place was forſaken.) Preſently hereupon *Chilperic*, that had done this wrong to the Church, falleth ſick of a Fever, and continueth ſo for a whole Year, eating little and drinking little, ſave Water in the heat of his Fit; but perplexed in his Mind, and Sighing much, yet Relented not in that he had done. In the mean time all the Hair, both of his Beard and Head, came wholly off, and all his Head became bare and naked: Then he bethinks him of the wrong he had done to the Church, and reſtoreth the Town with Six hundred Crowns, for the Three hundred he had received; hoping ſo to recover his Health, by the means of the Saint, but dy'd notwithſtanding. *Greg. Turon. De Glor. confeſ.* ca. 71. *Bar. An.* 579. 15. This happened in the time of King *Sigebert*, who was this Year murdered by the practice of his Brothers Wife *Fredegundis*.

Ruecolenus, with a Power of the *Cenomanians*, waſteth all about the City *Tours*, ſo that the Houſes and Hoſpital of the Church were without hope of Suſtenance. He demandeth alſo of the *An.* 579.

Church-

Church-men there, that they ſhould deliver unto him ſome that had taken Sanctuary in the Church, and threatneth to fire all if they refuſed. St. *Gregory* of *Tours*, being then Biſhop there, and that writ this Relation with his own Hand, goeth to the Church; and praying for aid *(Beati auxilia flagitamus)* a Woman that had twelve Years been contracted with the Palſie, was made ſtreight: But *Ruecolenus* himſelf being now come to the other ſide of the River, was preſently ſtrucken with the King's Evil, and with the Diſeaſe of King *Herod*; and the fiftieth Day after dy'd, all ſwollen of the Dropſie. This *Greg. Turon.* himſelf (as I find) reporteth, *De Mirac. S. Mart.* lib.--- c.17. *Baron.* 579. 18.

An. 596. Certain Servants, or Officers of *Egbright* the third King of *Kent* after *Ethelbert*, had done great Injury to a Noble Woman, called *Domneva* (the Mother of St. *Mildred*); in Recompence whereof the King promiſed, upon his Honour, to give her whatſoever ſhe would ask of him. She begged upon this ſo much Ground of him to build an Abbey on, as a tame Deer (that ſhe had

had nouriſhed) would run over at a Breath. The King had preſently granted it, but that one of his Council, named *Timor*, ſtanding by blamed his inconſideration, that would upon the uncertain Courſe of a Deer depart with any part of ſo good a Soil. But preſently (ſaith the Author, *William Thorne*, a Monk of St. *Auguſtin*'s) the Earth open'd and ſwallowed him up alive; in Memory whereof the place till this time was call'd *Timor*'s Leaſe. It may be the Monk hath aggravated the matter, and that Mr. *Lambard* juſtly doth count it Fabulous; but it ſeems ſome notable Misfortune followed upon *Timor*, hindring, in this manner, the propagation of Religion in the beginning of our Church. Yet no learned Man, I think, doubteth but that in the firſt Converſion of Heathen People, God was pleaſed to ſhew ſome Miracles upon ſacrilegious Impediments. The Story goes on, that the King moved with the Event, granted *Domneva*'s Petition; and that the Hind being put forth, run the ſpace of Forty eight Plough-lands before it ceas'd. In which Precinct this Lady, by the King's help, builded the

Monaſtery

Monaſtery for Nuns, called *Miniſter-Abbey, in Tenet. Lambard Itin. in Tenet.* pag. 99.

An. Dom. 684. *Bed. l.* 4. *c.* 26. *Egfrid*, King of *Northumberland*, ſendeth an Army into *Ireland*, under the Conduct of *Bert*; and waſting miſerably that harmleſs Nation, which then was Friend to the *Engliſh*, ſpared neither Churches nor Monaſteries. The Inhabitants reſiſted as they could, but reſted not to call upon God with continual Curſes for Revenge. And tho' thoſe that be accurſed cannot inherit the Kingdom of God, yet it is to be thought that thoſe that are juſtly curſed for their Iniquity, that the Vengeance of God doth therefore fall the ſooner upon them: For this ſame King, this next Year after, in a Voyage againſt the *Picts*, was drawn into ſtreights, and both himſelf and moſt of his Army ſlain.

Lib. 4. *p.* 337. *l.* 14. And in the eleventh Year of King *Ino* (ſaith *Huntingtон*) the Earl *Berutus* felt the Curſes of the *Iriſh* People, whoſe Church he had deſtroyed, as his Maſter had done before: For as King *Egfrid* entring into the Land of the *Picts*, was there ſlain; ſo he entring it alſo to revenge

venge his Maſters Death, was likewiſe ſlain by them.

Oſred, King of *Northumberland*, being but eight Years old when he began to reign, and Reigning but eleven Years; even thus young broke the Monaſteries, and deflower'd the Nuns, with much other Wickedneſs; for which the juſt Hand of God being upon him, as *Bonifacius*, Archbiſhop of *Mentz*, and other Biſhops aſſembled after in a *German* Council, do teſtifie by their Epiſtle to *Æthelbald*, he was murder'd by his Kinſmen, *Kenred* and *Oſrick*, and his Kingdom Uſurped by *Oſrick*, contrary to *Oſred*'s meaning, who had Decreed it to *Ceolwulfe*, Brother of his Father, as *Beda* reporteth, *lib.* 5. *ca.* 24. who ſaith farther, that his whole Reign abounded with ſo many Croſſes of Fortune, that no Man knew either what to write of them, or what end they would have. *Vid. Epiſ. apud Mulmeſ. de geſt. Reg.* lib. 1. p. 28. *Sed fuſius apud Baron. in An.* 745. *nu.* 5. *An.* 710. *circ.*

Ceolred, King of the *Mercians*, or *Midland England*, was guilty alſo of ſpoiling Monaſteries, and defiling of Nuns; and was the firſt, with *Oſred*, before named, that ſince the entrance of *Auſtin*, *An.* 712. *circ.*

brake the Privileges granted by the *Saxon* Kings unto Monasteries,and for these sins, saith *Boniface*, and the other Bishops in the said Epistle, *Justo judicio Dei damnati de culmine regali hujus vitæ abjecti, & immaturâ & terribili morte præventi*, &c. For *Ceolred* (as those that were present did testifie,) being at a great Feast among his Earls, that Evil Spirit which before had mov'd him to do such wickedness, struck him there with Madness, and in that case he dy'd Impenitently, the same Year, that *Osred*, his fellow in Sacrilege, was murder'd, *viz. An.* 716. *Epist. prædict. & Beda in Epit.* It seemeth his Line was also extinct.

Circ. Ann. 742. *Ethelbald* the next Successor of *Ceolred* in the Kingdom of *Mercia*, succeeded him also in his wicked Courses. He forbeareth lawfull Marriage, but liveth Adulterously with the Nuns, and breaking the Privileges of Churches and Monasteries, taketh away also their Substance, which gave the occasion that *Boniface* Arch-bishop of *Mentz*, and other *German* Bishops wrote the forementionʼd Epistle unto him, desiring him to mend his course, and the wrongs he had done, which like a good King he willingly did; and at a Council holden at *Cloveshoo*, now call'd *Cliff*, in *Kent*,

Kent, acknowledging his Sin, did alſo by his Charter reſtore what he had taken or broken, with an Overplus, and founded the Monaſtery of *Crowland*; yet ſo was the Hand of God upon him, that in a War unwiſely begun, he was treacherouſly Slain by *Bartred*, alias *Beornred*, and the Kingdom by him uſurp'd. *Epiſt. prædict. & Stow*, pag. 88. *& Bar.* 742, *nu.* 16.

Celſus Veronenſis.

THat many rare and excellent Men, and all Nations attributed the fortunate Succeſs of the *Turks* againſt the *Venetians*, as the loſs of their Iſland *Cubæa*, the lamentable ſucceſs of their Expedition of *Achaia*, his laſt Victory which made his way broader, and his enterance eaſier, the Death and Calamity of their *Euripus*; many think, and affirm, that God of his righteous and juſt Judgment, hath brought upon you for your inſolent Taxing and Polling of Holy Things belonging to the Church, and your injurious troubling of the Eſtate of Religion. *pag.* 212. Compilation and Pilling of Holy Things. *pag.* 214. New

and unuſual Taxing and Tolling of the Church. *pag.* 215.

How many Victories, Conqueſts, Sports, happy Events, have you had in theſe ſo long Wars, ſince you invented this ſtrange and peſtilent Counſel to lay violent Hands on Church Goods, and Holy Things dedicated to God? which Impiety, (believe me) will not help you one whit in theſe your great Dangers, and extream Neceſſity. *pag.* 219.

That the Captivity of *Conſtantinople*, was from the diſcord and departing from the Church of *Rome*. *pag.* 215.

The *Piſans* Kingdom proſper'd by Sea and Land, till they laid wicked and violent Hands on the Church, and the Miniſters of the high God. *Ibid.* *Cæſar* would not ſuffer his Sword hung up as a Spoil gotten from him in the Church of *Avernia* to be pull'd down. *Vita ejus*, pag. 219.

Mithridates, in the Life of *Lucullus*, notably afflicted by *Diana*, *pag.* 226. *Hiſterius* Baniſh'd, taken Captive by the barbarous, the City burnt over his Head, his Life always in danger, fell into a moſt deadly Contagion, his Tongue eaten out of his Head with Worms, and miſerably died. *Evagr. Hiſt.* lib. 1. pag. 169.

Laſtly,

Laſtly, Propound unto your ſelves the late Example of *Philip Maria*, when he had good Succeſs in all his Affairs, and all things fell out with him as well as he could wiſh. At length, he gave over himſelf to ſuch a madneſs, that all fear ſet apart, he challeng'd Church Goods to himſelf. But mark how duly he ſuffer'd worthy Puniſhment; being wearied with continual Wars, he not only loſt a great part of his own Dominions, his Enemies beſieging him even hard unto his Walls; but alſo he ſuffer'd dangerous and grievous Diſeaſes, ſo that he being blind, led a moſt ſorrowful life a long time after. But what became of his Empire, and by what means his Noble Family is now clear extinguiſh'd, and no Succeſſion left at all, it may eaſily appear to every Man, the thing being ſo freſh in Memory. *Celſ. Veron.* pag. 241.

Frederick II. made Emperor by *Innocent* III. having taken the Croſs againſt the Chriſtian Enemies, even then feared not wickedly to take away the Goods of the Church to employ them profanely, but made a Sacrilegious pact with the mighty King of *Egypt*, the Soldan, concerning the ſuppreſſing of Religion and Religious Houſes; but he did not long

escape the just Vengeance of God; for after he had spoil'd many Cities, after many Dissensions had with the Church of *Rome*, after he had devour'd many Temples, after many most cruel and barbarous Sacrileges, having his own Son in a jealousie, that he affected the Empire, he shut him up in most filthy Dungeons till he dy'd. And he feeling the great and grievous censure of the Church, (as the righteous God had appointed) was Strangled by his own Son *Manfredus* most cursedly. *Celsus* of *Verona*. pag. 289. The Princes of *Carraria* in like Impiety when they began once wickedly to challenge to themselves the ordering of those things which belong only to the Holy Function, by reason of the Pestilent Counsel they had taken, very soon after lost the famous City *Patavium*, most strong by Situation and free, which was thought almost to be invincible. *Cels. of Ver.* pag. 239, 240.

Ann. 730. *Eudo*, alias *Oda*, Duke of *Aquitane* not able to resist *Charles Martel*, draweth an excessive Army of *Saracens* out of *Spain* unto his aid. They being come into *France*, waste all places, and burn down the Churches as far as to *Poictiers*. *Charles Martel* assisted by the Hand of God, encountreth

countreth them, and ſlayeth three Hundred ſeventy five Thouſand (others ſay three Hundred eighty Thouſand) of them, together with their King *Abdyrama*, loſing not above an Hundred and Fifty of his own Men. Then *Eudo* himſelf reconcil'd to *Charles*, ſpoileth the Camp of the Saracens, and deſtroyeth the reſt. But fighting again with *Charles* in *Gaſcony*, loſeth both his Dukedom of *Aquitane* and his Life; his Sons alſo, *Gaifer* and *Haimald*, are overcome, and the Saracens wholly beaten out of *France*. *Sigeb. An.* 730, 732. *Guil. de Nanges. Blond.* 10. *Decad.* 1. *& Platin.*

The *Normans* under *Ragenarius* their Captain, beſides other Sacrileges, ſpoil the Church of St. *Germans* by *Paris*, and attempting to cut down ſome of the Firr Beams, to repair their Ships, *three* of them attempting it, are daſht in pieces. Another hewing a Marble Pillar with his Sword to overthrow ſome part of the Church, had his Hand (like *Jeroboam*'s) dried up, and the haft of his Sword ſtuck ſo to it, as it parted not without the Skin. Many were ſtricken with Blindneſs, and as it was commonly reported, ſome of their Army dy'd daily ſo thick of the Bloody Flux, as they feared that none of *An.* 845.

them ſhould eſcape; whereas all the Chriſtians that were amongſt them, were free from it. They haſted therefore into the Countrey, but dy'd there as faſt, and infected others ſo grievouſly, as *Horich* their Prince fearing, that both himſelf, and the Nobility and People ſhould be conſum'd, commanded the reſt of them to be Beheaded, and tho ſome fled upon it, yet it was thought they dy'd of the Diſeaſe.

Ragenarius their General and Author of all the Evil, at his return, bragg'd before *Horich*, in the preſence of *Kobbe*, the Embaſſador of King *Lodwick*, and many others, what great things he had done at *Paris*; and ſaid, That the Dead there, had more power than the Living, and that an old Man, whom, they call'd *German*, moſt reſiſted him. Speaking thus, he began to tremble, and falling down, cry'd out, That *German* was there, and did beat him with his Staff. Being preſently taken up and carry'd out, he continu'd *three* Days in grievous pains; whereupon, Repenting of what he had done, he commanded that his Statue ſhould be made of Gold; and that *Kobbe* ſhould carry it to the old Man *German*,

pro-

promiſing, that if he recover'd, he would become a Chriſtian; but his Guts paſſing from him as if he were burſt in the midſt, he ſo dy'd. And becauſe he was not a Chriſtian, his Statue would not be received, tho it were of Gold.

Kobbe, the Embaſſador for *Lodwick*, King of *Bavaria*, to the *Normans*, being yet Pagans, was an Eye-witneſs of theſe things, and related them to *Aimoinus*, who living at the ſame time, and ſeeing much of it himſelf, did, by the commandment of King *Charles*, write a Hiſtory of ſtrange things then happening, which he entitul'd, *De Tranſlatione & Miraculis S. Germani Epiſcopi*, whence this above mention'd is taken. *Bar. An.* 845. *nu.* 22. *& Seq.*

The *Danes* with a great Army deſtroy *An.* 865. the Monks and Monaſtery of *Bradney*, kill the Abbot and Monks of *Croyland*, and burn their Church, make the like havock at *Peterborough*, and murder the Nuns at *Ely*. Shortly after, their whole Army is overthrown in Battle at *Chippenham*, by *Aelfred*, Brother of King *Ethelred*, and *Hubba* their King, with *five* Earls, and many Thouſands of their Pagan Nation ſlain. *Stow*, *p.* 101. *Flor. Wigor. An.* 871. *Hunting. lib.* 5. *p.* 349. ſaith there were *nine* Earls ſlain this Year.

Abo-

An. 874. *Aboila*, alias *Agdila*, a Saracen Prince, coming with a great Army out of *Africa*, beſieg'd *Salerne*, and made the Church of St. *Fortunatus*, *Caius*, and *Anches*, his Lodging, placing his Bed upon the Altar, and abuſing it with all Filthineſs; but it happen'd, that having gotten a Maid, and going about to Raviſh her there, as ſhe reſiſted and ſtrugl'd with him, a piece of Timber falling down from the top of the Church, ſlew him in his Wickedneſs, and hurt not the Maid, which ſeem'd apparently to be the very work of God; for that the Timber fell not perpendicularly, but aſlope. He being thus extinct, the Saracens choſe *Abimelech*, an Eunuch, King, in his ſtead. *Baron. An.* 874. *nu.* 2. out of *Herempertus de Geſtis Longobardorum Principum Beneventanorum*, *Codice MS.*

Circ. An. 888. In the Reign of *Carolus Craſſus*, (who began 886, and dy'd 891.) there happen'd a ſtrange Accident memorable in *France*, as well by common Fame, as by writing to the later times, that the Monks of *Clunis* going forth in their Habit to meet the Earl of *Matiſcon*, he not only ſlew them, but with torture and cruelty, and in that manner rag'd continually againſt the Church. It fortun'd therefore, that he being one day at a Feaſt with

many

many of the Nobility, an unknown Perſon coming to the Door required to ſpeak with him; and the Earl going out was never ſeen after. Some write that he was carried away, fearfully crying through the Air, with a Black Horſe (*pullo equo*). *Paradinus de antiquo Statu Burgundiæ*, pa. 62.

Leofſtane, a noble *Saxon*, and of great Authority, in the heat of his Youth enter'd the Place, where St. *Edmund* the King and glorious Martyr of our *Eaſt-Angles*, was entomb'd; and cauſing the Tomb or Coffin to be opened, made the Body to be ſhewed forth to the Beholders, many labouring to hinder it. But in that inſtant, whilſt he ſtood looking on it, he was ſtruck with Madneſs; which his Father, a Religious Man, hearing, gave Thanks unto the Martyr for it, and caſting off his Son, ſuffered him to live in great Penury, wherein afterward by the Hand of God, he was conſumed with Worms, and ſo ended his Life. *Jornalenſis in S. Edm. vitâ*, fol. 29. a. 6. *Circ. Ann.* 880.

The ſame Author in the ſame place telleth alſo, That divers lewd Perſons robbing in the Night-time the Church where his Tomb was, were all taken,

and

and by the Judgment of *Theodoret*, the Archbiſhop of *Canterbury* in thoſe days, hanged together. But addeth, That the Archbiſhop repented the Deed all the days of his Life afterward, remembring the Speech of the Prophet ſaying, *Eos qui ducuntur ad mortem eruere non ceſſes.* And that hereupon he put himſelf to great Penance, and calling the People of the Dioceſs together, perſwaded them to faſt and pray for him three whole Days, that it might pleaſe God to turn the Wrath of his Divine Indignation from him for doing this deed.

Circ. Ann. 964. *Nicephorus*, Emperor of *Conſtantinople*, had marvellous Succeſs in all his Affairs, and in a ſhort time obtain'd ſo many, and ſo famous Victories againſt the *Saracens*, as are ſcarcely to be believed; he falleth then to ſpoiling of Churches, and ſacred Houſes, taking from them that which uſually was given unto them, and pretended that the Biſhops conſumed the Money that was given to the uſe of the Poor, whilſt the Soldiers lived in Want and Poverty. After he had thus laid his Hands upon the Goods of the Church, he not only waſted all his own Goods, but overwhelm'd with Evils, found the Hand of God to be againſt

gainſt him, and to purſue him with Revenge, as the *Greek* Hiſtorians are of Opinion: For by and by his Army is beaten in *Calabria*, an innumerable Multitude of his People ſlain, many with their Noſes cut off are ſent back to *Conſtantinople*; the Citizens there Murmur, Mutiny and Rebel, his own Wife conſpireth with them, and by the Hands of *John Zomiſces*, one of his Army, do murder him, and make the ſame *John* Emperor in his room. *Curopalates, &c. Bar. Ann.* 964. *nu.* 34. & 968. *nu.* 3, 4, 5.

Upon the Rebellion of the *Welſhmen*, King *Edgar* entring with an Army into the Countrey of *Glamorgan*, ſome of his Soldiers, among other Spoil, took away the Bell of St. *Ellutus*, and hang'd it about an Horſes Neck. It then chanc'd, as the report was, that King *Edgar* ſleeping, in the Afternoon, there appeared one unto him, and ſmote him on the Breaſt with a Spear. By reaſon of which Viſion he cauſed all things that had been taken away to be reſtored again. But were there any ſuch Viſion or no, it is ſaid, he died within nine Days; and the truth is that he died indeed at his Age of thirty ſeven Years, when he had Reign-

Ann. Dom. 974.

ed

ed ſixteen Years and two Months. *Rog. Higd. Chr.* p. 161. col. 1. lib. 60.

Ann. 975. *Ranulph. Ceſtr. lib.* c. 11.

King *Edgar*, underſtanding that the *Welſhmen* were in Rebellion, invaded the Countrey of *Glamorgan* with an Army, and in ſpoiling of it the Bell of St. *Ellutus* was taken away, and hang'd about an Horſe's Neck. Therefore in *Undertyde*, while King *Edgar* lay on his Bed to reſt him (ſaith the Chronicle) one appeared to him, and ſmote him on the Breaſt with a Spear. Then when the King was waken, he bad reſtore again all that was taken. But the King died after nine Days, or as *Fabian* ſaith, within ten Days. *Ranulph. Ceſtrenſ.* out of the *Britiſh* Hiſtory.

Verba Authoris.

This King *Edgar* was buried at *Glaſtenbury*; and when *Aylewarð*, the Abbot there, had unworthily digged open his Grave, he (the Abbot) fell Mad, and going out of Church brake his Neck and died. *Ibidem immediatè ſupra.*

An. 1054. *Hoved. in An.* 1055. *p.* 443. *Hiſt. of Cambria. f.* 99.

Griffith, the Valiant and Victorious King of *North-Wales*, in aid of *Algar*, Earl of *Cheſter*, whom King *Edward* the Confeſſor had expelled and baniſhed, invadeth *Herefordſhire*, putteth to flight *Radulf* Earl thereof, and Son of *Goda* the Confeſſors Siſter, with his whole Army,

and

and taking the City of *Hereford*, fired the Cathedral Church, ſlew *Leogar* the Biſhop, and ſeven of the Canons that defended it, burnt alſo the Monaſtery built by Biſhop *Æthelſtane*, carried away the Spoil thereof, and of the City, with ſlaughter of the Citizens, and fully reſtored *Algar*, the Earl, both now and a ſecond time. Upon this King *Edward* ſent *Harald* againſt him, who upon his ſecond Voyage into *North-Wales* burnt his Palace and Ships. After this, *Griffith* raiſing an Army for Revenge, and going to meet *Harald*, was by his own People traiterouſly Murdered, and his Head brought to *Harald*.

Alfgarus, Stalhere (that is Conſtable of the Army) to *Edward* the Confeſſor, invaded the Town of *Eſtre*, otherwiſe called *Plaſſie*, and pulling it from the Monaſtery of *Ely*, converted it to his own uſe. The Abbot and Monks there beſought him by all fair means to reſtore it, but prevailing not they proceeded to denounce daily Curſes, and Imprecations againſt him, and at laſt (altho' he were ſo great a Perſon in the Kingdom) to excommunicate him. Hereupon the King reproving him ſharply, and the People ſhunning his Company, he at laſt ſought

Hiſt. Elienſ. l. 2. Hollinſh. p. 866.

Circ. Ann. 1068.

ſought to be reconciled to the Church, and for obtaining thereof granted by his Deed, and ratified it by his Oath, that the Town after his deceaſe ſhould again return to the Monaſtery: Yet (after the Death of *Edward* the Confeſſor, and *Harald* the Uſurper) he was by the Conqueror caſt into Priſon, and there, among others in Fetters of Iron, ended his Life.

Ann. Dom. 1078. *Jordan*, Prince of *Capua*, hearing that the Biſhop of *Roſella* had brought, and laid up a good Sum of Money in the Monaſtery of *Caſſin* in *Italy*, ſent his Soldiers, and by force took it out of the Treaſury of the Church; but was ſhortly after ſtrucken Blind. *Leo. Marſic.* lib. 3. cap. 45. Upon this *Gregory* the Seventh calleth a Council, and maketh a Canon againſt Sacrilege; and writing to *Jordan* reproveth him for this and other Offences, admoniſhing him to amend them. *Baron. An.* 1078. 24. The Prince, touch'd with Remorſe, granteth in Recompence, the next Year after, to the Monaſtery of *Caſſin* divers great Territories and Privileges, with a Penalty of 5000 *l.* of Gold upon the Violaters thereof. *Leo. Marſic. in Chron. Caſſin.* lib. 3. cap. 46.

Richard,

Richard, *Robert* and *Aneſgot*, Sons of *William Sorenge*, in the time of *William*, Duke of *Normandy*, waſting the Countrey about *Say*, invaded the Church of St. *Gervaſe*, lodging their Soldiers there, and making it a Stable for their Horſes. God deferred not the Revenge; for *Richard* eſcaping, on a Night, out of a Cottage where he was beſet with his Enemies; a Boor, whom he had fettered a little before, light upon him, and with an Hatchet clave his Head aſunder. *Robert*, having taken a Prey about *Souter*, was purſued by the Peaſants and ſlain. *Aneſgot* entring and ſacking of *Cambray*, was ſtruck in the Head with a Dart, thrown downward on him, and ſo died. Lo, (ſaith *Gemeticenſis*) we have here ſeen that truly perform'd which we have heard! *If any man ſhall violate the Temple of God, God ſhall deſtroy him*, 1 Cor. 3. 17. And admoniſhing ſuch as ſpoil Churches to look about them, and not to ſooth themſelves in their Sin, for that God often deferreth the Puniſhment, he concludeth with theſe Verſes of another Mans, *Lib. 6. cap.* 13, 14.

Vos male gaudetis quia tandem ſuſcipietis
Nequitiæ fructum, tenebras, incendia, luctum,
Nam pius indultor, juſtuſq; tamen Deus ultor
Quæ ſua ſunt munit, quæ ſunt hoſtilia punit.

Dear bought, for thou muſt one Day undergo
The price of this, Hell, Darkneſs, Fire and Woe;
God's Threats are ſure, tho' Mercy be among them,
He guards his Rights, and pays them home that wrong them.

William the Conqueror, in making the Foreſt of *Ytene*, commonly called the *New-Foreſt*, is reported to have deſtroy'd twenty ſix Towns, with as many Pariſh-Churches, and to have baniſhed both Men and Religion for thirty Miles in length, to make room for his Deer. He had ruined alſo ſome other Churches in *France* upon occaſion of War; and in Lent-time, in the fourth Year of his Reign, he rifled all the Monaſteries of *England* of the Gold and Silver, which was laid up there by the richer of the People

People to be protected by the Sanctity of the Places, from Spoil and Rapine; and of that alſo which belonged to the Monaſteries themſelves, not ſparing either the Chalices or Shrines. But he, that in the like Attempt met with *Heliodorus*, in the ſecond of *Machab.* 3. met with him alſo grievouſly, both in his Perſon and Poſterity.

Touching his Perſon, as God raiſed *Abſalom* againſt *David*, ſo raiſed he *Robert*, Duke of *Normandy*, againſt his Father the Conqueror, and fought a Battle with him by the Caſtle of *Gerborie* in *France*, where the Conqueror himſelf was unhorſt, his Son *William* wounded, and many of their Family ſlain. Hereupon the Conqueror (as caſting Oyl into the Fire of God's Wrath that was kindled to conſume his own Family) curſed his Son *Robert*, which to his dying Day wrought fearfully upon him, as ſhall by and by appear. But to proceed with the Conqueror himſelf, it is very Remarkable, that being ſo great and renowned a King, he was no ſooner Dead, but his Corps was forſaken of his Children, Brethren, Friends, Servants and Followers, and wickedly left (ſaith *Jo. Stow*) as a barbarous Perſon, not one of his Knights

being found to take care of his Exequies: So that a Countrey Knight, out of Charity, was moved to take care thereof, and conveying the Corps to *Caen* in *Normandy*, the Abbots and Monks of St. *Stephens*, there with the reſt of the Clergy and Laity of the Town, met it reverently; but in conducting it to the Church, a terrible Fire broke out of an Houſe, and ſpreading ſuddenly over a great part of the Town, the whole Company was diſperſt, and only the Monks left to end the Office begun. The Funeral notwithſtanding proceeded afterwards in great Solemnity; the Biſhops and Abbots of *Normandy* attending it: But when the Maſs was done, and that the Biſhop of *Ebroſcen*, at the end of his Sermon, had deſired all that were preſent to pray for the dead Prince, and charitably to forgive him, if he had offended any of them; one *Anſelm Fitz-Arthur*, riſing up, ſaid aloud, *The Ground whereon ye ſtand was the floor of my Father's Houſe, and the Man for whom ye make Interceſſion took it violently from him while he was Duke of* Normandy, *and founded this Houſe upon it: I now therefore claim my own, and forbid him that took it away by violence to be covered with my Earth, or to be buried in my*

my Inheritance. The Biſhops and Nobility hearing this, and underſtanding it to be true by the Teſtimony of others, preſently compounded with the Party in fair manner, giving him 60 *s.* in Hand for the place of Burial, and promiſing a juſt Satisfaction for the reſt; for which he received afterwards a 100 *l.* in Silver by conſent of *Henry* the Conqueror's Son. This Blur being thus wiped away, they proceeded to put the Corps into the Tomb or Coffin, prepared by the Maſon, whereupon another followed very loathſome; for it being too ſhort and ſtrait, as they ſtrove violently to thruſt the Corps into it, the fat Belly, not being Boweled, burſt in pieces, and vapoured forth ſo horrible a ſavour, as the ſmoak of Frankincenſe, and other Aromaticks, aſcending plentifully from the Cenſers, prevail'd not to ſuppreſs it, but both Prieſt and Company were driven tumultuouſly to diſpatch the Buſineſs, and get them gone. Thus much of the Diſaſters touching the Perſon of the Conqueror. To which may be added, that his very Death proceeded from a violent Accident happening unto him in the Sacking of *Medant*, where the heat and heavineſs of his Armour, and the ex-

tream clamor upon his Soldiers, wrought, as was reported, a Diſſolution of his Entrails (*à ruina inteſtinorum ejus liquefacta*, ſaith *Gemeticenſis*) for tho' he liv'd a while after, yet he languiſh'd till his Death. But note, by the way, that he who had in his Life-time deſtroy'd ſo many Churches and Burying-places, being dead, although he were ſo great a King, yet he wanted the Office of his Children, Friends and Servants, to carry him to Church, or to take care of his Burial; that being carried thither by others, the very Fire wherewith he had devoured certain Churches, interrupted his Paſſage; that being come to the Church, he that had put ſo many by their places of Burial, was now put by his own: And laſtly, that when the place of his Burial was obtain'd for Money, it happened (fatally) that it was too ſtrait to receive him, as tho' the Earth of the Church (which he had ſo grievouſly injured) were unwilling to open her Mouth to entertain him. But after all difficulties, Did he not reſt quiet at laſt? Reaſon would he ſhould; for the Grave is *Aſilum Requiei*, the Sanctuary of Reſt, and he did enjoy it for many Ages: Yet the Biſhop of *Bajeux*, in the Year 1542. opened

pened his Tomb, and brought to light his Epitaph hidden in it, Graven upon a Gilded-plate of Braſs. But in the Year 1562. certain *French* Soldiers, with ſome *Engliſh*, that under the Conduct of the *Chaſtillon* took the City of *Caen*, and fell to ſpoiling of Churches there, did barbarouſly break down, and deface the Monument of this great King, and (as tho' the *Malus Genius* of the Churches, which himſelf had deſtroy'd, ſtill purſued him with Revenge) did take out his Bones and caſt them away. *Verſt.* p. 184. What befel theſe Soldiers that thus rifled Churches, appeareth not, obſcurity and oblivion do conceal them. But the lamentable end of the *Chaſtillon* himſelf, that ſuffered this Outrage, is very notorious in the Maſſacre of *Paris*.

To come to his Poſterity; his Sons were four, all of them, at times, in War amongſt themſelves. *Robert*, the eldeſt, deprived of his Birth-right, the Crown of *England*; firſt by his Brother *William*, then by his Brother *Henry*, who alſo took from him his Dutchy of *Normandy*, put out his Eyes, and kept him cruelly in Priſon till the Day of his Death. His only Son *Richard*, hunting in the *New-Foreſt*, was ſlain in the Life of his Father,

ther, by an Arrow ſhot caſually, as *Florentius Wigorneinſis* reporteth. Others name him *Henry*, and ſay he was hanged there, like *Abſalom*, by the Hair of the Head. Be it one or both, the Death was violent, and in the *New-Foreſt*. But thus *Robert* died without Iſſue, nothing proſpering with him (as *Stow* noteth) after his Father Curſed him.

Richard, ſecond Son of the Conqueror, Duke of *Beorne* (as *Stow* ſaith) died alſo in the ſame *Foreſt*, in the fifteenth Year of his Father, upon a pernicious Blaſt that happened on him; but *Gemeticenſis*, lib. 11. c. 9. ſaith, with a blow of a Tree.

William Rufus, the third Son, was contaminate as well with his own, as his Fathers Sacrilege; for he would part with no Biſhopprick that came into his Hands without Money for it, by reaſon whereof he had lying upon his Hand (for want of Chapmen) thirteen Biſhopricks at the time of his Death. He was alſo ſlain in the ſame *Foreſt*, *An.*--- with an Arrow (out of the Quiver of God) ſhot caſually by Sir *Walter Tyrell*; and as *Florentius* reporteth, in the very ſelf-ſame place, where a Church did ſtand till the Conqueror deſtroy'd it. He alſo

died

died without Issue. *Gemeticens.* lib. 7. cap. 9.

Henry, the fourth Son, being King *Hen.*I. abstain'd (as I imagine) Hunting in the *New-Forest*, but God met with him in another Corner; for having but two Sons, *William* legitimate, and *Richard* natural; they were in the fifteenth Year of his Reign both drowned, with other of the Nobility, coming out of *France*; and himself dying afterward without Issue Male, in the Year 1135. gave a period to this *Norman* Family. Here I must observe (as elsewhere I have done) that about the very same point of time; *viz.* 68 Years wherein God cut off the Issue of *Nebuchadnezzar*, and gave his Kingdom to another Nation after he had invaded the holy Things of the Temple: About the very same point of time, I say, after the Conqueror had made this Spoil of Churches, did God cut off his Issue Male, and gave his Kingdom to another Nation, not of *Normandy* but *Bloys*.

Inter An. 1061. *& An.* 1070.

Ursus, Abbot, was made Sheriff of *Worcester* by *William* the Conqueror; and building a Castle in *Worcester*, near the Mona-

Monaſtery, cut a part of the Church-yard into the Dike of his Caſtle, which *Aldred* the Arch-Biſhop of *York*, ſeeing, ſaid to him, * *Hateſt thou* Urſe *have tho God's curſe, unleſs thou takeſt down this Caſtle, and know aſſuredly, that thy Poſterity ſhall not long inherit this Ground of St.* Mary's. He foretold (ſaith *Malmsbury*) that which I ſaw perform'd; for not long after, his Son *Roger* Poſſeſſing his Father's Inheritance, was Baniſh'd by King *Henry* I. for putting an Officer of the King's to Death in an head-long fury. *Malmſ. de Geſt. Pont.* p. 271. And his Sheriffwick went to *Beaumont*, who Married his Siſter. *Camb.* 578.

* *Alias Highteſt*, i. e. *Thou art nam'd or call'd.*

Ann. 1098. *Hugh*, Earl of *Shrewsbury*, with *Hugh*, Earl of *Cheſter*, was ſent by *William Rufus* to aſſail the *Welch-men* in *Angleſey*, which they perform'd with great cruelty, not ſparing the Churches. For the Earl of *Shrewsbury* made a Dog-kennel of the Church of St. *Fridank*, laying his Hounds in it for the Night time, but in the morning he found them mad. But it chanced, that *Magnus*, King of *Norway* came in the mean time to take alſo the ſame Iſland, and encountering the Earl of *Shrewsbury* at Sea, ſhot him in the Eye, where, only he was unarm'd, and the Earl thereupon falling

falling out of the Ship into the Sea, was both Slain and Drown'd, and dy'd without Iſſue. *Girald. Camb. Hov. in Ann.* 1098. *& Holl. ib. Cat. EE. Shrewsb.*

Geoffrey, the 16th Abbot of St. *Albans*, living whilſt he was young a Secular Man, and teaching at *Dunſtable*, did there, about the beginning of King *Henry* I. make a Play of St. *Catharine*, call'd, *Miracula*; and for Acting of it, did borrow of the Sexton of St. *Albans*, divers Copes that belong'd to the Quire of St. *Albans*, for the Service of God, and having uſed them prophanely in his Play, both the Houſe wherein they were, and the Copes themſelves, were the next Night caſually Burnt. *Geoffery* for great Grief, hereupon, gave over the World, and by way of a Propitiatory Sacrifice, offer'd up himſelf a Monk in St. *Albans*, where afterward in the Year 1119. *viz.* 19, or 20. of *Henry* I. he was made Abbot. *Lib. MS. de Abbatibus Sti. Albani.* *Circa Ann.* 1100.

Madoc ap Meredith, Prince of *Powis*, ſpoiling two Churches in *Angleſey*, and part of the Iſle, was with all his Men, Slain in the return. *Stow*, p. 217. *Ann.* 1157.

Sherbourne in *Dorſetſhire* was made an Epiſcopal See in the Year, 704, or 705. And as the uſe of the time was, with ma-

ny

ny Curſes (no doubt) againſt him, or them that ſhould violate it, or ſhould get or procure it to be alien'd from that Biſhoprick. St. *Oſwald* (who flouriſh'd 270 Years after,) fortifi'd thoſe Curſes, as is reported, with divers other bitter imprecations. It continu'd peaceably in the Poſſeſſion of the Biſhops till the time of King *Stephen*, then *Roger*, Biſhop of that See (tranſlated by his Predeceſſor to *Salisbury*) building three ſumptuous Caſtles, one at *Sherbourn*, another at *Devizes*, and the third at *Malmsbury*; the King ſuppoſing they might turn to his prejudice, ſent for the Biſhop, and took and impriſon'd him, with ſome others of his Coat; and calling a Council of the Peers and Baronage, obtain'd a Statute to this effect; That all Towns of Defence, Caſtles, and Munitions through *England* wherein Secular buſineſs was wont to be exerciſed, ſhould be the King's and his Barons: And that the Church-men, and namely, the Biſhops, as Divine Dogs, ſhould not ceaſe to bark for the defence and ſafety of their Sheep, and to take diligent heed that the inviſible Wolf, that malignant Enemy wory not, or ſcatter the Lord's Flock. Thus the King obtain'd theſe Caſtles that he thirſted after,

Contin. Florent in An. 1161. pag. 28.

with

with the Biſhop's Perſon and Treaſure beſide. And being ſummon'd hereupon to a Synod at *Wincheſter*, by his Brother *Henry* Biſhop there, and Legate of the Pope; he ſent *Albery de Vere*, Earl of *Guiſne*, and Chamberlain of *England*, a Man of excellent Speech, and ſingularly well learned in the Law, (whom, ſome report, to be made Chief Juſtice of *England* after the ſaid *Roger*,) him I ſay, did the King ſend to the Synod as his Attorney, or Sergeant at Law, to defend his Cauſe, which he did with ſo great Art and Dexterity, that nothing was therein determin'd. But mark the iſſue, e'er a twelve Month came to an end, the Earl *Albery de Vere* was Slain in *London*. *Florileg. in Ann.* 1140. The King himſelf within another twelve month taken Priſoner, and being deliver'd upon an exchange for the Earl of *Gloceſter*, ſpoileth divers Churches by his *Flemiſh* Soldiers, and buildeth the Nunnery of *Wilton* into a Caſtle; where the Town is fired about his Ears, his Men ſlain, his Sewer, Plate, and other things taken, and himſelf driven to eſcape by a ſhameful Flight. He continueth his Wars with unprofitable Succeſs; falleth at diſcord with his Barons, and is driven to make Peace with Duke *Henry*, his Adverſary.

ſary. His Son *Euſtace* diſpleaſed therewith, applieth himſelf to ſpoil *Cambridge-Shire*, and thoſe parts, falleth upon the Lands of the Abby of *Bury*, and carrieth the Corn to his Caſtles; and ſitting down to Dinner, as he put the firſt Morſel in his Mouth, he fell Mad, and dy'd miſerably. *Mat. Par. Ann.* 1152. *Stow, Ann.* 1153.

In the end, he ſtated the Crown upon the Duke *Henry*, being compell'd thereto; and dying, had no lawful Iſſue Male to propagate his Family, his Sons of that ſort being taken away in his Life time.

Having ſpoken of thoſe Curſes ſet of old like Bulwarks about the Caſtle of *Sherbourn*, to defend it againſt Sacrilegious Aſſailants, and of the Operation they had in thoſe Ancient Days, it falleth very fitly in my way to ſhew alſo in what manner they have uttered their venome, ſince that time of old; for, tho Poiſon temper'd by an Apothecary, with over long keeping, will loſe its ſtrength; yet the Poiſon that lurketh in the Veins of Curſes lawfully impoſed, is neither waſted nor weakened by Antiquity, but oftentimes breaketh forth as violently after many Ages, as if they were but of late denounced. Like the implicite Curſe that devour'd the ſeven Sons of *Saul*, for breaking

ing the Covenant with the *Gibeonites*, made above Five Hundred Years before their time.

See therefore a farther Collection touching this matter, delivered unto me above three Years ſince, by a Perſon of great Place and Honour.

The Caſtle of *Sherbourne*, was granted to the See of *Salisbury* by St. *Oſwel*, with ſeveral bitter Imprecations and Curſings on him, or them, that ſhould get, or procure *Sherbourne* to be aliened from that See. St. *Oſwel* praying, that he or they might die Iſſueleſs or Unfortunately, that ſhould ſo take it.

King *Stephen* was the firſt that got it from that See, after the firſt Donation, *Ann.* 1139. His Death, and his Son's Dying Mad, make it obſervable.

Will. Martel, King *Stephen*'s Sewer had it, who being taken Priſoner, gave it for his Ranſome. *Ann.* 1142. *Reg.* 7. *Hoved. ibid.* p. 488.

In *Edward* III. time, the Earl of *Salisbury* had it, who dy'd Iſſueleſs, and not Fortunate.

Then the Duke of *Northumberland* had it, who was Attainted.

After the Duke of *Somerſet* had it, who was Attainted.

After

After the Lord *Paget* had a Leaſe from the Biſhop, who was Attainted.

After him, Sir *Walter Rawleigh* had it, who was Attainted.

After him, the Earl of *Somerſet* had it, who was Attainted for Felony.

The Crown had it, Prince *Henry* had it; but King *James* would not ſuffer Prince *Charles* to have it, for the ſucceſs.

The Earl of *Briſtol* hath it.

Received from my Lord Keeper,
9th *of* May, 1626.

Lodwick Grevil, owner of *Micletin*, a Mannor belonging to *Enſham Abby* in *Oxfordſhire*, had two Sons, whereof *Edward*, the younger, ſhooting a piece, by chance ſlew his elder Brother, and thereby ſucceeded in the Inheritance. *Lodwick* himſelf in the .... Year of *Eliz.* ſtanding mute upon his Arraignment, for Poiſoning of ..... whoſe Will he had Counterfeited, was Preſs'd to Death. *Edward* afterward Knighted, Mortgag'd the Abby to .... *Fiſher*, a *Skinner* of *London*, for a ſmall Sum, and growing farther in with him by borrowing, and Uſe upon Uſe, it came at length by Forfeiture and Entanglement, to be *Fiſhers* abſolutely; and Sir *Edward Grevil* having waſted his whole Patrimony, and ſold

ſome

ſome part thereof in *Warwickſhire*, to the Lord Treaſurer *Cranfeild*, became Bailiff to the Lord Treaſurer of the ſame Land. Old *Fiſher* put over the Abby to his Son Sir *Edward Fiſher*, who with extreme Suites, Bribery, *&c.* ſo conſum'd his Eſtate, that he was judged to be Eleven Thouſand or Twelve Thouſand Pound in Debt, and driven to ſell his great Leaſe of *Wrongey*, *Blackbury*, and *Grandcourts* in *Norfolk*, and yet liveth in fear of Bailiffs, *&c.* 12th of *Octob.* 1644. *Ex relat. John Wrenham. partim Rob. Mordant. Mil.*

Sir *Edward Grevil* had a Son, that breaking his Leg over a Style, dy'd; his Daughters are one Married to Sir *Arthur Ingram*, to whom, he ſold the Reverſion of his chief Seat *Milcote*, &c. and hath a Hundred Pound *per Ann.* during his Life, and the Houſe.

Circa Ann. Dom. 1142. *Stephen*, and *Geffrey Mandevil*, Earl of *Eſſex*, being call'd among other of the Nobility, to a Council at St. *Albans*, he was there, by the King, in revenge of a former Injury, unduly taken at St. *Albans*, priſoned, and could have no liberty till he had delivered the *Tower* of *London*, and the Caſtles of *Walden*, and *Pleſſy*; being thus ſpoil'd

of his Holds, he turned his fury upon the Abby of *Ramsey*, it being a place of Security, and invading it by force, drove out the Monks, and placed his Soldiers in their room, and Fortified the Church instead of his Castle. The Abbot and Monks betook them to their Arms, and with all the force they could, shot their Curses and Imprecations against him and his Complices; thus prepared to his destruction, he besieg'd the Castle of *Burwel*, where a Peasant shooting him lightly in the Head with an Arrow, contemning the Wound, he dy'd of it, in Excommunication, leaving three Sons Inheriters of that Malediction, but of no

* *Cat. Com.* Essex.

* Lands of their Father, the King having seized them. *Nub.* lib. 1. c. 11. *Stow. An.* 9 *Steph. Matth. Westm. Ann.* 1143. *Hen. Hunting. Hist.* lib. 8. pag. 393.

Arnulph, his eldest Son, who still maintain'd the Church of *Ramsey* as a Castle, was taken Prisoner by King *Stephen*, stripped of all his Inheritance, baniſh'd, and dy'd without Issue. *Hov. in Ann.* 1144. *Catal. Com. Essex.* pag. 177. *Mat. Par. Ann.* 1143. pag. 77. lib. 6.

Geffrey Mandevil, second Son, was restored by King *Henry* the II. and Married *Eustachia* the Kings Kinswoman, but had no Issue by her. *Will.*

William Mandevil, the third Son, ſucceeded his Brother, and was twice Married, but dy'd without Iſſue. Thus the Name and Iſſue of this Sacrilegious Earl were all extinct, and the Inheritance carried to *Geffrey Fitz-Peter*, another Family by the Marriage of *Beatrix Say*, his Siſters Grandchild.

Now we have related the Fortune of the Earl *Mandevil* and his Children, we muſt not omit what *Nubrigenſis* reporteth, touching two of his Captains, the one of his Horſe-men, the other of his Foot-men, both of them cruel Executioners of his Impiety. The firſt had his Brains daſh'd out by a fall from his Horſe; and the other, (whoſe Name was *Rayner*,) the chief burner and breaker into Churches, being paſſing over Sea with his Wife, they were both of them turned out of the Ship into a Boat, and ſo left to Fortune, were there Drown'd. More of the Story you may ſee in *Nubrigenſis*. lib. 1. c. 11. and *Mat. Par. Ann.* 1143.

About the ſame time, *Rob. Marmion*, a Man of great power, in like manner invaded the Church of *Coventry*, and turning out the Monks, placed his Soldiers in their room; then going to Battle againſt the E. of *Cheſter*, he ſhewed himſelf in a brave-

ry before both the Armies; and having forgotten privy Trenches, which himself had made to entrap his Enemies, or hinder their approach, he fell (as he pranced up and down before the Monastery) into one of them, and breaking his Thigh-Bone, could not get out; which a Peasant of his Enemies perceiving, ran to him and cut of his Head. *Nub.* lib. 1. c. 12. *Mat. West. Ann.* 1143. *Hunting.* lib. 8. p. 393. *Mat. Par.* 1143.

Hov. Ann. 1179. *William Albermarl* (whom I certainly take to be *William le Gros*, Earl of *Albermarl*, that dy'd 25th of *Henry* II.) by the former examples, thrust the Regular Priests out of the Church of *Belingcon*, and Fortified it with his Soldiers. But by example also of their grievous Punishment, it pleased God to touch him with Repentance, so that to expiate his Sin, he did many Noble Works of Charity, both in relieving the Poor abundantly, and in Erecting of two (if no more) worthy Monasteries, that of *Melsa*, in the Year 1150. and the other of *Torneton*, where he was Buried in Peace. Yet God delighted rather in Obedience, than Sacrifice, cut off the Line of his Family, and transposed his Inheritance by his only Daughter *Hawis* (who was thrice Married)

ried) to three ſeveral Families: But in the two firſt it ſtuck not at all, and but two Deſcents in the laſt of them. *Nub.* l. 1. c. 12. *Hov. An.* 1179. *Cat. E. Albermarl.*

King *Henry* II. in the Year 1192. and the 16th of his Reign, being in *Normandy*, and hearing that *Thomas of Becket*, Archbiſhop of *Canterbury*, after a Peace lately made between them, carried things ſo imperiouſly in *England*, as there was no living under him; growing into an extream Paſſion, uſed (as they ſay) theſe words: *In what a miſerable State am I, that I cannot be quiet in my own Kingdom for one only Prieſt? Is there no Man that will rid me of this Trouble?* Hereupon (or upon what other Motives, God knoweth) four barbarous Knights, Sir *Hugh Murvill*, Sir *Will. Tracy*, Sir *Rich. Brittain*, and Sir *Reynold Fitz-Urs*, haſting into *England*, ſlew the Archbiſhop, at Even Song, in his Cathedral Church, at the very Altar, embruing it with his Blood and Brains, committing at once this horrible Murder and tripple Sacrilege: Firſt, in reſpect of the Perſon; ſecondly, of the Place; and thirdly, of the Time and Buſineſs then in hand. Yet Vengeance ſeized not preſently on their Bodies, but tormented their Souls upon the rack of

Deſperation; ſo that neither truſting themſelves one with another, nor the ſolitary Woods, nor the mantle of Night, they fled into ſeveral Countries, where they all within four Years after (as 'tis reported) died miſerable Fugitives, ſaith the Story, *pa.* 79, 80. *Dom.*

Touching their Iſſue; I find that *Fitz-Urs* fled into *Ireland*, and I heard there that the *Wild-Iriſh*, and Rebellious Family of *Mac-Mahunde*, in the *North* Parts, is of that Lineage. The Family of another of them is, at this Day, proſecuted with a Fable (if it be ſo) that continueth the Memory of this Impiety; for in *Glouceſterſhire*, it is yet reported that whereſoever any of them Travelleth the Wind is commonly in their Faces.

The *Quadripartite* Hiſtory call'd *Quadrilogus*, printed at *Paris An.* 1495. ſaith, The Murderers, after this Horrible Fact, rode that Night to a Manour of the Archbiſhops, named there (corruptly) *Sumantingues* forty Miles (*Leucas*) diſtant from *Canterbury*, *lib.* 3. *c.* 20. and that being Men of great Poſſeſſions, active Soldiers, and in the ſtrength of their Age, yet now they became like Men beſide themſelves, ſtupid, amaz'd and diſtracted, repenting entirely of what they had done

done, and for Penance took their way to the *Holy-Land.* But Sir *Will. Tracy* being come to the City of *Coſſantia*, in *Sicily*, and lingring there, fell into an horrible Diſeaſe; ſo that the parts of his Body rotted whilſt he lived, and his Fleſh being diſſolved by the Putrefaction, himſelf did, by piece-meal, pull it off, and caſt it away, leaving the Sinews and Bones apparent. In this miſery this wretched Murderer (as it was teſtified by the Biſhop of that City, who was then his Confeſſor) ended his Days, but very penitently. His other Complices lived not long after, for all the four Murderers were taken away within three Years after the Fact committed. *Dicti. Libri.* lib. 4. c. 71.

RICHARD I.

IT appeareth by a MS. Copy of *Mat. Paris*, which I have, (wanting much of that which is Publiſhed, and having much which the Publiſhed wanteth) that King *Richard* I. had ſpoiled ſome Church of the Chalice and Treaſure; and that it was thereupon conceived, that the revengeful Hand of God purſued him to his Death. Firſt, by tickling his covetous Mind with the report of hidden Treaſure found by one *Vidomer*, a Vi- *Ann. Dom.* 1199.

ſcount of *Britain*, in *France*, which he (the King) claim'd to belong to him by his Prerogative: And then in ſtirring him to raiſe War againſt the Viſcount for it, and to beſiege him in the Caſtle and Town of *Chalus*, in the Countrey of *Limoſin*, whither the Viſcount was fled and had carried the Treaſure, as it were, to train the King to that fatal place, importing the name of a Chalice. But here it ſo fell out, that the King being repelled in his Aſſault, and ſurveying the Ground for undermining the Town-Walls, one *Peter Baſil* ſtruck him in the left Arm, or about the Shoulder, with a Quarrel from a Croſs-Bow, out of the Caſtle. The King little regarding his Wound, purſued the Siege, ſo as within twelve Days he took the Town, and found little Treaſure in it. But his Wound, in the mean time, feſtering deprived him of his Life (*April* 9.) in the tenth Year of his Reign, being about 44 Years old. Hereupon a Satyriſt of that time wrote this tart Dyſtichon, related in the MS. *Mat. Par.*

Chriſte, tui Chalicis prædo ſit præda Chalucis
Ære brevi rejicis qui tulit æra Crucis.

i.e. He that did prey upon thy Chalices,
Is now a prey unto the Chaluces;

And

And thou, O Chriſt, rejecteſt him as
Droſs,
That robb'd thee of the Treaſure of
thy Croſs.

King *Edward* I. *Anno Regni* 23. took all the Priories----- Aliens and their Goods into his Hands; allowing every Monk 18 *d.* a Week, reſerving the overplus to his Treaſury and Wars. And in *Anno* 1295. *Regni ejuſdem*, cauſed all the Monaſteries in *England* to be ſearch'd, and the Money in them to be brought up to *London*. He alſo ſeiz'd, into his Hands, all the Lay-Fees, becauſe they refuſed to pay to him ſuch a Tax as he demanded. *Stow in dicto An.* p. 317. *Mat. Weſtm. in An.* 1296. ſaith, it was a fifth part of their Revenues: And for that being prohibited by the Council of *Lions* upon pain of ..... they refuſed, he ſeiz'd all their Lands and Goods, as well of the Arch-Biſhop of *Canterbury*, *Robert Winchelſea*, as other, and put them out of his Protection, *&c.* *Godwin*, p. 148. Preſently after this the King's Forces were overthrown in *Gaſcony*. *Mat. Weſtm.* p. 408. And tho' he proſper'd in his Wars againſt *Scotland*, and wholly ſubdued it; yet ſhortly after *Rob. le Bruce* recovered it from him, and overthrew his Son *Edward* II. with a mighty Army at

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Burnocksbourne; from whence eſcaping, by flight, he after ſuffer'd great Afflictions and Calamities, by means of his own Wife and Barons, and was at laſt Depoſed, Impriſoned and Murther'd.

Giraldus Cambrenſis, a good Author, reporteth that one *Hur*, Chaplain to *William de Bruce* (a great Lord in *Wales* in the time of King *John*) of his Chapel of St. *Nicholas*, in the Caſtle of *Aberhodni*, did Dream in a Night that one bid him tell his Lord (that had taken away the Land given in Alms to that Chapel, and preſumed to detain it) that *Hoc aufert fiſcus quod non accipit Chriſtus: Dabis impio Militi quod non vis dare Sacerdoti.* The King's Exchequer ſhall take that from thee, that thou wilt not ſuffer Chriſt to enjoy; and the impious Soldier, that which thou wilt not permit unto the Prieſt. The Words are St. *Auſtin*'s, in *Serm. de Temp.* ſpoken againſt them that invade Tithes and Church Rights; and that which is there threatned againſt them, ſaith *Giraldus*, hapned moſt certainly in a very ſhort time to this With-holder: *Vidimus quippe noſtris diebus,&c.* For we have ſeen (ſaith he) in our own Days, and found certainly, by undoubted verity, that Princes (and great Men) Uſurpers of Eccleſiaſtical Poſ-

ſeſſions,

ſeſſions, and chiefly by name King *H.* II. Reigning in our time, and tainted above others with this Vice; a little Leven corrupting the whole Lump, and new Evils falling thereby daily upon them to have conſum'd all their whole Treaſure, giving that unto the hired Soldiers which they ought to have given unto the Prieſt.

He mentioneth not what it was particularly that hapned to *Bruce*, but commiſerating him as a ſingular good Man, runneth out into a long Commendation both of him and his Wife. The reſt therefore of this Tragedy I muſt ſupply out of *Mat. Par.* who in *An.* 1209. reporteth thus, That King *John*, doubting the Fidelity of his Nobles, ſent a Troop of Soldiers to require of them their Sons, or Nephews, or near Kinſmen for Hoſtages. Coming to *Will. Bruce*'s and demanding his Sons, the Lady *Maud* his Wife, in the humor of a Woman, preventing her Husband, ſaid, *I will deliver no Sons of mine to your King* John, *for that he beaſtly Murdered his Nephew*, Arthur, *whom he ought to have preſerved Honourably.* Her Husband reproved her, and offer'd to ſubmit himſelf to the Tryal of his Peers if he had offended the King; but that would not ſerve. The King underſtanding it, ſent his Soldiers in

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all haſte as privily as he could to apprehend *Will. de Bruce*, and his whole Family; but he having Intelligence of it fled with his Wife, Children, and Kinſmen into *Ireland*; whither the King coming afterward, beſieged his Wife, and his Son *William* with his Wife in a Munition in *Methe*, and having taken them, they privily eſcaped to the Iſland of *May*, where being again recovered and brought unto him; he now bound them ſurely, and ſent them to *Windſor-Caſtle*, and there by his Commandment they all died miſerably famiſhed. *William* himſelf, the Father, eſcaping into *France*, died alſo ſhortly after, and was buried at *Paris*; leaving all, according to St. *Auſtin*'s Words, to the King's Extortioners, *pag.* 218, 221.

K. John. What *Reax* King *John* kept among Churches, is generally well known: Yet I find not, that either he deſtroyed or profaned any of them, otherwiſe than by rifling of their Wealth, and perſecuting the Clergy as his Enemies. To ſay truth, they were not his Friends. But the laſt Riot that he committed among them, was in *Suffolk* and *Norfolk* as he brought his Army that way to waſte the Lands of the Barons his Enemies, and to paſs by the Town of *Lyn* (which ſtood faithful to him

him when the moſt of *England* had forſaken him) into the *North* parts. Having lodg'd there to his great Content; and taking his Journey, *Spoliis onuſtus opimis*, over the *Waſhes*, when he came upon the Sands of *Wellſtream* a great part of his Sacrilegious Army, with the Spoils he had taken, and his Treaſure, Plate, Jewels, Horſes, and Carriages were all drowned: *So that it was judg'd* (ſaith the Hiſtory) *to be a puniſhment by God, that the Spoil which had been gotten, and taken out of Churches, ſhould periſh and be loſt by ſuch means, together with the Spoilers.* Stow reporteth, *That the Earth opened in the midſt of the Waves, on the Marſties, and the Whirlpit of the deep, ſo ſwallowed up both Men and Horſes, that none eſcaped to bring King* John *Tidings:* For he with his Army, going before, eſcap'd (more happily than *Pharaoh*) but very narrowly with his Life, eſpecially if it were any Happineſs to live in that miſerable Condition he was now brought to, having loſt his Treaſure and Fortunes at the very time, wherein, above all other, he had moſt need of them, as flying from his Enemy, *Lewis* the *Dauphin* of *France*, call'd in by his Subjects to take the Crown; and poſſeſſing peaceably the City and Tower of *London*, the

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Cities of *Canterbury* and *Wincheſter*, with all the Caſtles of *Kent*, except *Dover*, which could not hold out; and all the Barons, in a manner, with the Citizens of *London* and *Wincheſter* having ſworn him Fealty, and done him Homage; as alſo the King of *Scots* for the Lands he held of the King of *England*, who likewiſe had ſubdued all *Northumberland*, except *Barnard-Caſtle* to him. If after all this, I ſay, it were any Happineſs to live, yet enjoy'd he that miſerable Happineſs but a very ſhort time; for whether by Poyſon given him at *Swinſted-Abbey*, as the common report is, or by a Surfeit taken with eating Peaches, accompany'd with an intolerable Grief for his Loſſes, as others deliver it; he died about five or ſix Days after at *Newark-Caſtle*, and wanting all civil Lamentation; was preſently ſo ſpoil'd by his Servants, who fled every Man his way, as they left nothing worth the Carriage to cover his dead Carcaſs.

. Diſcite, O Reges ſacratæ parcere turbæ.

Robert Fitz-Walter (ſo great a Baron in the time of King *John*, that *Mat. Paris* ſaith of him, *Cui vix aliquis Comes in Anglia tum temporis potuit comparari*) was a grievous Enemy to the Monaſtery of St. *Alban*; and proſecuting it with many Injuries,

juries, did among others beſiege the Priory of *Binham* in *Norfolk*, (a Cell of St. *Albans*) as if it were a Caſtle, and conſtrain'd the Monks there to extream Famine; for that *John*, the Abbot of St. *Albans*, had removed *Thomas* the Prior of *Binham*, and put another in his room, without the aſſent of the ſaid *Robert*, who was Patron of the Priory, and a ſingular Friend of *Thomas*. The Complaint hereof being brought to the King, he preſently ſent Forces to remove and apprehend the Beſiegers; but they having notice thereof, departed. *Mat. Paris* wondreth at the Revengeful wrath of, which thereupon fell on *Robert Fitz-Walter*: *From that time* (ſaith he) *he never wanted manifeſt purſuit of Enemies, or the afflictions of Infirmities. All that he had is Confiſcate; and during the Life of King* John *he liv'd in Exile and Vagrant, ſuffering great Adverſities and Misfortunes. And tho' King* Hen. *III. granted Peace to all; yet did he never recover fully his Favour, but died Diſhonourable and Infamous.* Thus *Mat. Paris in Vita Joh. Abbat. S. Albani xxi. MS.*

O mira & formidabilis Dei & S. Martyris ultrice Sententia.

Falcaſius de Brent, a Valiant and Powerful Baron, that on the part of King *John* grievouſly afflicted the Barons his Adverſaries, and all *England* beſide, pulled down the Church of St. *Paul* at *Bedford*,

Ann. Dom. 1224. 8 Hen. 3.

ford, to have the Stones and Materials thereof for the Building and Fortifying his Caſtle of *Bedford*. He fell afterward in the ..... Year of *Hen.* III. to be Fined before the Juſtices Itinerant at *Dunſtable* a 100 *l.* a-piece for thirty forcible Entries and Diſſeiſſins made by him upon divers Men; in all at 3000 *l.* Upon this, he attempted, by his Brethren and Followers, to have taken the Juſtices ſitting in Court, and to impriſon them in his Caſtle at *Bedford*. But they all, ſave *Henry de Braybrock*, eſcaped; him they Impriſon'd; and his Wife complaining thereon to the King and Parliament then ſitting at *Northampton*, they all ſet all other Buſineſs a-part, and with all the Power they could make, went and beſieged the Caſtle; which was to the utmoſt admirably defended againſt them, and to the extream loſs of the Aſſailants. Yet by raiſing a Wooden-Tower cloſe by it, which they call *Malvicine*, it was at length taken, the Juſtice delivered, 24 hang'd, and his Brethren: Himſelf being eſcap'd, loſt all his Poſſeſſions, and whatſoever elſe he had. But for the great Service he had done King *John*, his Life, upon his ſubmiſſion, was pardon'd, and he baniſhed; yet Vengeance ſtill purſued him, for he died by Poyſon. I muſt

I muſt not forget a memorable Relation, which *Matthew Paris* further maketh touching this matter. The Abbeſs of *Helneſtene* hearing that *Falcaſius* had pull'd down St. *Paul*'s Church to build his Caſtle, caus'd the Sword which was in the Hand of the Image of St. *Paul* to be taken out of it, and would not ſuffer it to be reſtor'd, till now that he had ſo worthily reveng'd himſelf. Whereupon one writ thus:

Perdidit in menſe Falco tam fervidus enſe Matt. Par.
Omne ſub ſævo quicquid quæſivit ab ævo. p. 308.

The fierce Sir Falco *ere one Month was run*
Loſt all the Wealth that in his Life he won.

William Earl of *Pembroke*, ſirnam'd *The great Earl Marſhal*, Tutor of King *Henry* 3. took by force of War two Mannors belonging to the Church and Biſhoprick of *Fernes* in *Ireland*. The Biſhop, a Godly Man, requir'd Reſtitution; and failing of it, excommunicated the Earl, who little regarded it. The Earl ſo dieth; the Biſhop cometh into *England*, and reneweth his Suit to Earl *William* his Son and Heir, obtaining to have the King his Mediator; but prevail'd not; for Earl *William* and his Brethren anſwer'd, That their An. Dom. 1245.

Father did the Biſhop no wrong, having gotten the Mannors by right of War. The Biſhop in the agony of his Spirit, reneweth the Curſe againſt their Father and them, and ſaid, That the Lord had caſt it grievouſly upon Earl *William*, as is written in the *Pſalm*; *In a Generation his Name ſhall be put out, and his Sons ſhall be Vagabonds*, as touching the Bleſſing promis'd by the Lord of *Encreaſe and multiply.*

Earl *William* the Father, at the time of his Death and Burial (which was in the New Temple at *London*, 17. *Kal. Apr.* 1219. and 4 *Hen.* 3.) left 5 Sons and as many Daughters.

Earl *William* the eldeſt Son, firſt married *Alice* the Daughter and Heir of *Baldwin* Earl of *Albermarle*, &c. After, *Eleanor* Daughter of King *John*, and died without Iſſue, 6. *Apr.* 1231. 15 *Hen.* 3.

Earl *Richard* the ſecond Brother ſucceeded; he married the Lady *Gervaſia*, and was ſlain in *Ireland*, 18 *Hen.* 3. leaving no Iſſue.

Earl *Gilbert* the 3d Brother ſucceeded. He married *Margaret* Daughter of *William* King of *Scots*, and was kill'd by his own Horſe at a Tornement at *Hartford*, 21 *Hen.* 3. 1241. leaving no Iſſue.

Earl *Walter* the fourth Brother ſucceeded.

ed. He married *Margaret* Daughter and Co-heir of *Robert* Lord *Quiney*, and died at *London* 6. *Dec.* 1245. 30 *Hen.* 3. (or as others report, the 24. *Nov.*) and was buried at *Tinterne*, leaving no Iſſue.

Earl *Anſelm* the youngeſt, was, at the death of his Brother *Walter*, Dean of *Salisbury*; but admitted to be Earl of *Pembroke* and Marſhal, and in haſte married *Maud* the Daughter of *Humphrey de Bohun* Earl of *Hereford*, that he yet at laſt might propagate the moſt noble Family. But *Non eſt conſilium contra Dominum*; for he died within 18 or 24 days after his Brother, before he was actually poſſeſs'd of his County.

Thus, according to the Malediction of the Biſhop, the Name of thoſe great Earls Marſhal was utterly extinct; all the five Brethren being married and dying Childleſs within 15 Years. *Matt. Par. An.* 1219, & 1245. *p.* 292 & 665, & *alibi.*

King *Edw.* 1. in the zeal of his Religion (his Father yet living) took the Croſs upon him and went to aſſiſt the Chriſtians in the Wars of *Jeruſalem.* The Pope, in recompence of his Charges, granted unto him in the ſecond Year of his Reign (he being return'd) the tenth part of all Ec- *Edw.* I.

cleſiaſtical Benefices of the Kingdom for one Year, and the like to his Brother *Edmond* for another. But afterwards the King forgetting his old Devotion, in the 11th Year of his Reign, ſeiz'd all the Treaſure of the Tenths collected for that purpoſe, and laid up in divers places of the Kingdom, and breaking open the Locks, caus'd it to be brought unto him, and employ'd it to his own uſe. *Stow.*

This taſte of things ſeparate to God, drew him on to a further Appetite. In the 23d Year of his Reign, he took into his hands all the Priories Aliens throughout the Kingdom; committing them (as *Charles Martel* of old had done in *France*) to Officers under him; and allowing every Monk 18*d.* a Week, retain'd the reſt for the charge of his War, as he did alſo the Penſions going out of thoſe Houſes to the greater Monaſteries beyond the Seas. Yet obtain'd he further, in the ſame Parliament, of the Clergy and Religious Perſons a Subſidy of half their Goods, to the value of 100000*l.* whereof the Abby of *Bury* paid 655 *l.* 11*d. q. Stow, ib. p.*316.

There were at that time, about 110.

King *Ed.* I. being in great want, by his ſubduing *Scotland*, about the end of the 23th Year of his Reign, cauſed all the Monaſteries of *England* to be ſearch'd, and

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the Money found in them to be brought to *London*. *Walſ. pa.* 65. *Cax. l.* 7. *c.* 39. Shortly after, in the 24th Year of his Reign, at a Parliament at *St. Edmundsbury*, he required a Subſidy, which the Laity granted. But the Clergy (pretending, that Pope *Boniface* at the ſame time, had forbidden upon pain of Excommunication, that either Secular Princes ſhould impoſe Tallages upon the Church-men, or that Church-men ſhould pay any) they refus'd to ſupply the King's Neceſſity; and having day to adviſe better on the matter till the next Parliament at *London* ſhortly after, they perſiſted in the ſame mind. Whereupon the King put them out of his Protection; ſo that being robb'd and ſpoil'd by lewd perſons without remedy, to redeem the King's Favour, the Archbiſhop of *York* and many of the Biſhops laid down a fifth part of all their Goods in their Churches; and ſome by other courſes ſatisfy'd the King's deſire, and ſo recover'd his Protection. But all the Monaſteries within the Province of *Canterbury* were ſeiz'd into the King's hands, and Wardens appointed in them to miniſter to the Monks and Religious Perſons therein only what muſt be had of neceſſity; taking all other Monies and Sur-

pluſage to the King's uſe. So that the Abbots and Priors were glad to follow the Court and to repair their Error with the fourth part of their Goods. The Archbiſhop of *Canterbury* after all this, fearing the Pope's Excommunication, continu'd in his refuſal, loſt all he had, was forſaken of his Servants, forbidden to be receiv'd either in any Monaſtery or without, and reſted in the Houſe of a poor Man, only with one Prieſt and one Clerk. How theſe Courſes were cenſur'd *in foro cæli*, is not in me to judge; nor will I pry into the Ark of God's Secrets. But ſee what followeth in the Story.

King *Edward* having with great Triumph ſubdu'd *Scotland*, and taken the King Priſoner, did at this preſent peaceably enjoy that Kingdom, and govern'd it by his own Officers. But e're three Months came to an end, *Wil. Wallis* began ſuch a Rebellion there as put all in hazard; and in fine, it was ſo reviv'd by *Robert le Bruce* the King's natural Subject, that at length he overthrew the King's Armies, ſlew and beat out his Officers, and without all recovery gain'd the Kingdom to himſelf and his Poſterity. King *Edward* attempting the recovery, died at the entrance of *Scotland*. His Son *Edward* II.

purſuing

purſuing his Father's intent with one of the greateſt Armies that ever was raiſed by the *Engliſh*, was miſerably beaten and put to flight, hardly eſcaping in his own perſon. All his Life after full of Tumult; not only his Nobles but his very Wife, his Enemy; abandoned of his Subjects, turn'd out of his Kingdom, impriſon'd, and traiterouſly murther'd. In all which, the Curſe which his Father upon his Death-bed laid upon him if he ſhould break the Precepts he gave him had no doubt a co-operation; for he obſerv'd none of them.

Touching the pulling of Lands from the Church, all have not always been of one mind. For tho' the makers of the Statute of *Mortmaine* did truly think that the Clergy had ſo diſproportionable a ſhare by way of exceſs in the Lands of the Kingdom; yet when in 17 *Edw.* II. it came to the point, that the Order of the Templars for their wickedneſs was over-thrown; the Parliament then (wherein many of thoſe, no doubt, that made the Statute of *Mortmain* were preſent) would not give the Lands and Poſſeſſions of the Templars to the King or the Lords of whom they were holden; but ordain'd that they ſhould go to the Order of the Hoſpital of St. *John's of Jeruſalem*, then

lately erected for the defence of Chriſtendom and the Chriſtian Religion.

An. 1315. 9 *Edw.* II. *Chron. Irel. in eod. An. p.* 66. *& ſeq.*

Edward le Bruce, brother to *Robert le Bruce* King of *Scots*, invadeth the *North* parts of *Ireland* with 6000 Men; and accompanied with many great perſons of the Nobility, conquer'd the Earldom of *Ulſter*, gave the *Engliſh* many overthrows, and prevail'd ſo victoriouſly, that he caus'd himſelf to be crown'd King of *Ireland*. His Soldiers, in the mean time, burn Churches and Abbies with the People whom they found in the ſame, ſparing neither Man, Woman, nor Child. And moſt wickedly entring into other Churches, ſpoil'd and defac'd the ſame of all ſuch Tombs, Monuments, Plate, Copies, and other Ornaments, as they found there. He thus prevailing, and the *Iriſh* much revolting to him, the Archbiſhop of *Armagh* bleſſeth and encourageth the *Engliſh* Army againſt him. Whereupon they joyn'd battle, overthrew the whole Power of the *Scots*, ſlew 2000 of their Men; and amongſt them, this their King *Edward le Bruce* himſelf.

Edw. III.

King *Edw.* III. to begin his Wars with *France*, in *An.* 1337: taketh all the Treaſure

ſure that was laid up in the Churches throughout *England* for the defence of the *Holy Land*. (*Speed*, *p.* 190.) And whereas there were anciently in *England* many Cells and Houſes of Religion (110 they were counted, and more) belonging to greater Monaſteries beyond the Seas, fraught with Aliens and Strangers, eſpecially *French-men*, and thoſe of the Orders of *Clunis* and *Ciſtertien*: King *Edward* III. at his entry into his *French* Wars, *An.* 1337, *Regni* 12. (partly fearing that they might hold intelligence with his Enemies, but ſeeking chiefly to have their Wealth toward the payment of his Soldiers) confiſcated their Goods and Poſſeſſions, letting their Priories and Lands to farm for Rent, and ſelling ſome of them right out to others of his Subjects. Yet like a Noble and Religious Prince, touch'd with remorſe when the Wars were ended, *viz.* *An.* 1361, *regni* 35. he granted them all (ſave thoſe few that he had put away) back again unto them by his Letters Patents, as freely as they had formerly enjoy'd them. And divers of thoſe that were purchas'd by his Subjects, were by them new-founded and given back to Religious Uſes. This act of the King's was a precedent of ſingular Piety; yet was it

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but a lame Offering, not an Holocauſt. He gave back the Poſſeſſions, but he retain'd the Profits, which he had taken for 23 Years. *Speed, p.* 211.

King *John* (whom they ſo much condemn) did more than this, if he had done it as willingly. He reſtor'd the Lands with the Damages. But let not this good King want the charitable Commendation due unto his Piety; though having dipt his Hands in this—— we be driven by the courſe of our Argument, to obſerve what after befell to him and his Off-ſpring. There be ſome things, ſaith . . . . . are ſweet in the Mouth, but bitter in the Belly; pleaſant at the beginning, but woful in the end. If theſe Priories and their Churches were of that nature, the ſequel verifies the Proverb. The middle part of the King's Life was moſt fortunate and victorious; yea, all the while that theſe things were in his Hands, even as if God had bleſs'd him, as he did *Obed-Edom* (1 *Sam.* 6. 10.) whilſt the Ark was in his Houſe; and had the King then dy'd, he had been a moſt glorious pattern of earthly Felicity. But the Wheel turn'd, and his Oriental Fortunes became Occidental. The Peace he had concluded with *France* for the ſolace of his Age, brake

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out again into an unfortunate War. Many of his Subjects there rebell: *Gaſcony* in effect is loſt. Afflictions at home fall upon him in ſequence; his Son *Lionel* Duke of *Clarence* dieth without Iſſue-male, and when he had greateſt need of his renowned Son the Prince of *Wales* (miracle of Chivalry, and the Anchor of his Kingdom) him even then did God take from him; his Court and Nobles diſcontented and in Faction; himſelf and all things much miſgovern'd by his Son the Duke of *Lancaſter* and others of that part; who by the Parliament are therefore remov'd from him, and by him recall'd notwithſtanding, to the grief of all the Kingdom. Thus he dieth, leaving his unweildy Scepters to the feeble Arms of a Child of Eleven Years old, King *Richard* II. whoſe lamentable Hiſtory, for the honour of Kings is beſt unſpoken of. But ſo unfortunate he was among his other Calamities, that he was not only depoſed by his unnatural Subjects, but impriſon'd and murther'd, dying without Iſſue, and leaving an Uſurper poſſeſſor of his Kingdoms; which kindled ſuch Fuel of Diſſention, as conſum'd almoſt all the Royal Line and Ancient Nobility of the Kingdom, by the Civil War between the Houſes of *York* and *Lancaſter*.

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To return to the Reſtitution made by King *Edw.* III. of the Priories-Alien. An Hiſtorian termeth it, *A rare Example of a juſt King*; it being ſeldom ſeen that Princes let go any thing whereon they have once faſten'd. But this King having made a Door in this manner into the freedom and poſſeſſion of the Church, all the Power he had, either ordinarily or by Prerogative, could not now ſo ſhut it up, but that this Precedent would for ever after be a Key to open it at the pleaſure of Poſterity; which was well ſeen not long after. For in the Parliament, *An.* 9. of King *Richard* II. *The Knights and Burgeſſes with ſome of the Nobility, being in a great rage* (as *John Stow* ſaith) *againſt the Clergy, for that* William Courtney *the Archbiſhop would not ſuffer them to be charged in Subſidy by the Laity; exhibited a Petition to the King, that the Temporalities might be taken from them; ſaying, That they were grown to ſuch Pride, that it was Charity and Alms to take them from them, to compell them thereby to be more meek and humble.* And ſo near the Parliament-men thought themſelves the point of their deſire, that one promiſed himſelf thus much of this Monaſtery, another ſo much of another Monaſtery. And I heard

heard (ſaith *Tho. Walſingham*) one of the Knights deeply ſwear, that of the Abbey of St. *Albans*, he would have a thouſand Marks by the Year of the Temporalities. But the King, hearing the inordinate crying out on the one ſide, and the juſt defence on the other, deny'd his conſent and commanded the Bill to be cancell'd. *Stow*, *p.* 479.

Two valiant Eſquires, *John Shakel* and *Robert Haúley*, having taken the Earl of *Dene* Priſoner at the Battel of *Nazers* in *Spain*, and receiv'd his Son Hoſtage for performing Conditions between them, the Duke of *Lancaſter* in the King's Name, and the King himſelf by the Duke's procurement, demanded their Hoſtage; and for that they would not deliver him, they were committed to the *Tower*, from whence they eſcap'd and took Sanctuary at *Weſtminſter*. This highly offended the Duke of *Lancaſter*, who thought that the having the Earl's Son might be ſome help to his Enterprize for the Kingdom of *Caſtile*. Whereupon Sir *Ralph Ferreis* and Sir *Alan Boxhull* Conſtable of the *Tower*, conſulting with the Lord *Latimer* the Duke's Friend, reſolv'd to fetch them back into the *Tower*, and on the 11 of *Aug.* 1378. *Richard* II.

with

with certain of the King's Servants and other arm'd men (about 50 in all) enter'd St. *Peter's* Church, and the Parties being then hearing of Maſs, they laid Hands upon *Shakel*, drew him forth of it, and ſent him to the *Tower*: But *Hauley* ſtanding upon his defence, they murther'd him in the Quire before the Stall of the Abbot, together with a Monk that beſought them to forbear him in that place.

The Archbiſhop of *Canterbury* with 5 of his Suffragans, openly pronounced Sir *Ralph Ferreis* and Sir *Alan Boxhull*, and all that were preſent with them at this Murther, accurſed, and all them likewiſe that were aiding or counſelling to it; the King, the Queen, and the Duke of *Lancaſter* nominately excepted. This Excommunication for long after was denounc'd every *Sunday*, *Wedneſday* and *Friday* in *Paul's* Church by the Biſhop of *London*. And though the Duke was excepted in it, yet did it trouble him very ſore for his Friends; it being commonly ſaid, that they had done what was done, by his Commandment. He cauſeth therefore the Biſhop, to be requir'd by Letters from the King, to come to a Council holden at *Windſor*, but the Biſhop would neither come nor ſtay the Curſe. Whereupon the

Duke

Duke ſaid, that the Biſhop's froward dealings were not to be born with; and that if the King would command him, he would gladly go to *London* and fetch the diſobedient Prelate in deſpite of thoſe *Ribaulds* (ſo he term'd them) the *Londiners*. *Hol.* 421. *col.* 2.

My method ties me to relate what follow'd. Yet I dare not ſuggeſt this wicked Sacrilege to be any cauſe thereof. For God's Judgments are ſecret; and no Author doth ſo apply them.

The King himſelf ſeems excuſable by reaſon of his tender Age, if the omiſſion of Juſtice upon the Offenders in his riper Years lay not againſt him. His other Errors were many, as thoſe alſo of his Grandfather which perhaps were viſited upon him. God left him to follow evil Counſels, he loſt the Hearts of his Subjects, was bereaved of his Kingdom, thrown into Priſon, and there miſerably murdered, leaving no Iſſue to proſecute his Murtherers.

The Duke of *Lancaſter*'s Iſſue-male, as well thoſe born in lawfull Wedlock as Legitimate by Act of Parliament, in the 3d or 4th Generation were all extinct. And tho' the eldeſt Line obtain'd the Crown, yet was it pull'd again from them by the Sword:

Sword: King *Henry* VI. being alſo depriv'd of it, caſt into Priſon, and himſelf and Son murther'd moſt unmercifully, as in *lege talionis* for that of *Richard* II.

An. 1379, *Rich.* II. 3°. Sir *John Arundel* Brother to the Earl of *Arundel*, with many noble Knights and Eſquires and other Soldiers, were ſent to aid the Duke of *Britain*. Lying at *Portſmouth* for a Wind, he went to a Nunnery thereby, and entreated the Governeſs that he might lodge his Soldiers in her Monaſtery. She foreſeeing the danger, beſought him on her Knees not to deſire it. Her Prayers availed not; he turn'd in his Soldiers. They quickly fell to Rapine; brake into the Chambers of the Nuns, and by report deflour'd many of them and many other Virgins that were among them for Education, ſpoiling alſo the Country about. Upon the day they went to Ship, they took a Bride as ſhe came from Church, and many Widows, Wives, and Maids out of the Monaſtery, to do them Villainy on Ship-board; and a Chalice off of the Altar from the Prieſt, having ended his Maſs. Sir *John Arundel* having heard much complaint, regarded it not; but Sir *Thomas Piercy*, Sir *Hugh Calverley* and others (before they departed) made Proclamation,

that

that thoſe to whom their Soldiers had done wrong, ſhould come and have Recompence; which they perform'd. The People therefore pray'd for them and their Company, but curſed bitterly Sir *John Arundel* and his Soldiers; which was much aggravated by the Prieſt that loſt the Chalice: For he drawing other Prieſts unto him, purſu'd them to the Sea-ſide; and there after the manner of their Devotion curs'd them with Bell, Book and Candle; and throwing a light Taper into the Sea, wiſh'd that they might be ſo extinguiſh'd.

Not many hours after, there aroſe a ſtorm, which the Maſter of Sir *John's* Ship (one *Robert Ruſt* of *Blackeney*) miſtruſted by ſome fore tokens, and perſwaded him to have ſtaid till it were paſt; but Sir *John* would not. This grew ſo violent, as all preſently deſpair'd of Life. Firſt, they threw out what they might to lighten the Ship. When that ſerv'd not, the Soldiers with the ſame Arms wherewith before they had amorouſly embrac'd the Women, with the ſame now they tyrannouſly threw them over-board (60 in number, as was reported) and yet contin'u'd in the Jaws of Death for divers days together. Toſs'd thus with fears, they at laſt eſpy'd an Iſland on the Coaſt of *Ire-*

land. Sir *John* being glad thereof, furiouſly compell'd the Mariners to make for it; tho' they importunately (for fear of Rocks) deſir'd to have kept the Deep. Thruſting therefore between it and the Main, and finding nothing but horrible Rocks, their fear was multiply'd, and their ſhip now began to take Water alſo. Yet at laſt they perceiv'd where with difficulty they might climb up into the Iſland; and therefore running the ſhip on Ground (that being broken they might eſcape by the pieces of it) they got ſo near the Iſland, that *Robert Ruſt* the Maſter leap'd to the ſands, and many others following him. Then Sir *John Arundel* leap'd alſo; and being on the ſands he ſtood as out of danger, ſhaking the Water off him that he had taken in the ſhip, when as the place being a Quick-ſand, began ſuddenly to ſwallow him up; which the Maſter, *Robert Ruſt*, perceiving, ſtepp'd to him, and ſtriving to help him out, a Billow coming upon them, waſh'd them both into the Sea, where thus they ended their Lives. *N. Muſard* a moſt valiant Eſquire of Sir *John*'s being alſo leap'd on the ſands and having hold of a piece of the Ship, was waſh'd back and daſh'd in pieces againſt the Rocks: ſo alſo

ſo was one *Derrick* another Eſquire, Sir *Tho. Banaſter*, Sir *N. Trompington*, Sir *Thomas de Dale*, being leap'd on the ſands, and hinder'd by ſtriving to out-run one another, the Billows fetch'd them alſo back into the Deep. Some eſcaping to the Iſland all wet, and finding no Houſes there, it being the 16th of *December*, died for Cold. The reſt with running and wraſtling ſav'd their Lives, but in great penury, from *Thurſday* till *Sunday* at Noon. Then the ſtorm being ended, the *Iriſh* by Boats fetch'd them to their Houſes and reliev'd them. It is ſaid, That Sir *John Arundel* loſt in this ſtorm (beſides his Life) 52 Suits of very rich Apparel, much princely ſtuff, with his great Horſe and other Horſes and things of price, to the value of Ten thouſand Marks; and twenty five other ſhips which followed him with Men, Horſes and other Proviſion, all periſhing with him.

Touching the reſidue not guilty of this Out-rage and Sacrilege, Sir *Thomas Pierſy*, Sir *Hugh Calverley*, Sir *William Elmham*, and the reſt of the Army, they were far and near diſpers'd on the Seas with the ſame dangers; but it pleaſed God to preſerve them. Yet as ſoon as the ſtorm was ended, a new Misfortune fell upon

Sir *Tho. Piercy*; for being weak and weather-beaten with all his Company, a *Spaniſh* Man of War now ſetteth upon him ſingled from the reſt of the Navy, and drives him to beſtir himſelf as he could; which he did ſo happily, as at laſt he took the *Spaniard*, and bringing him home, brought alſo the occaſion of double Joy, one for his ſafety, the other for his victory. And then pawning that ſhip for 100*l.* he preſently furniſh'd himſelf forth again, and with as great Joy arriv'd ſafely at *Breſt* (whereof he was one of the Captains with Sir *Hugh Calverly*) and thus ſupply'd that charge alſo very fortunately.

Sir *Hugh Calverley* alſo and Sir *William Elmham* with the reſt of thoſe Ships, return'd ſafely into other parts, and by the great Mercy of God loſt not either Man, Horſe, or any other thing, in all this ſo furious a Tempeſt. All this is much largerly related by *Tho. Walſingham* in *An.* 1379, *p.* 231. *& ſeq.*

*Richard.*II. *An.* 4. Though the Attempts of Rebels and Traitors be uſually ſuppreſs'd by the Power of the Prince; yet that notorious Rebel *Wat Tyler* and his Confederates prevail'd ſo againſt King *Richard* II. that neither his (the King's) Authority, nor the

Power

Power of the Kingdom could reſiſt them; inſomuch as they became Lords of the City and *Tower* of *London*, and had the King himſelf ſo far in their diſpoſition, as they got him to come and go, to do and forbear when and what they requir'd: But after they had ſpoil'd and burnt the Monaſtery of St. *John's of Jeruſalem*, beheaded the Archbiſhop of *Canterbury*, and done ſome other acts of Sacrilege, their Fortune quickly chang'd; and their Captain *Wat Tyler* being in the greateſt height of his Glory (with his Army behind him to do what he commanded; and the King fearfully before him, not able to reſiſt) was upon the ſudden wounded and ſurpriz'd by the Mayor of *London*, his proſperous Succeſs over-turn'd, and both he and they (whom an Army could not earſt ſubdue) are now by the Act of a ſingle Man utterly broken and diſcomfited, and juſtly brought to their deſerved Execution. *Holinſhed* and *Stow* in 4 *Rich.* II.

CHAP. VI.

The Attempt and Project upon the Lands of the Clergy in the Time of Henry *IV. diſappointed.*

BY that Time King *Henry* IV. was come to the Crown the Clergy of *England* had paſſed the Meridian of their greatneſs, and were onward in their declination. For the People now left to admire them, as before they had done, and by little and little to fall off from them in every Place being moſt diſtracted, though not wholly led away by the prime Lectures, Sermons, and Pamphlets of them that laboured for an alteration in Religion. The Commons alſo of Parliament, which uſually do breath the Spirit of the People, not only envied their greatneſs, but thought it againſt reaſon, that thoſe whom the Laity had raiſed, fed and fatted by their Alms and Liberality, ſhould uſe ſuch rigorous Juriſdiction (ſo they accounted it) over their Patrons and Founders, and againſt Religion alſo, that they who had devoted themſelves to Spiritual contemplation

plation ſhould be ſo much intangled with the Secular affairs: But above all, that they who laboured not in the Commonwealth nor were the hundredth part of the People, ſhould poſſeſs as great a Portion almoſt of the Kingdom, as the whole Body of the Laity. For an Eſtimate hereof had been taken anciently by the Knight's Fees of the Kingdom, which in *Edward* I. Time were found to be 67000, and that 28000 of them were in the Clergy's hands: So that they had gotten well towards one half of the Knight's Fees of the Kingdom, and had not the Statutes of *Mortmain* come in their way, they were like enough in a ſhort time to have had the better part. Yet did not the Statutes otherwiſe hinder them, but that with the King's Licence they daily obtained great acceſſions, and might by the Time of King *Henry* IV. be thought probably enough to have half the Kingdom amongſt them, if not more, conſidering that out of that part, which remained to the Laity, they had after a manner a tenth part by way of Tithe, and beſides that an ineſtimable Revenue by way of Altarage, Offerings, Oblations, Obventions, Mortuaries, Church-Duties, Gifts, Legacies, *&c.*

The Parliament therefore 6 *Henry* IV. (called the *Laymen's Parliament* that all Lawyers were ſhut out of it) caſting a malevolent Eye hereon, did not ſeek by a Moderate courſe a Reformation, but as may be obſerved in other caſes, to cure a great exceſs by an extreme defect, and at one blow, to take from the Clergy all their Temporalities.

This was propounded to the King by Sir *John Cheiney* their Speaker, who in former time had been himſelf a Deacon, and lapping then ſome of the Milk of the Church found it ſo ſweet, as he now would eat of the Breaſts that gave it. He inforced this propoſition with all the Rhetorick and Power he had, and tickled ſo the Ears of the King, that if the Archbiſhop of *Canterbury* had not that day ſtood, like *Moſes*, in the gap, the evils that ſucceeded might even then have fallen upon the Clergy. But the Archbiſhop declaring, that the Commons ſought thereby their own enriching, knowing well that they ſhould be ſharers in this Royal prey, aſſured the King, that as he and his Predeceſſors (*Edward* III. and *Richard* II.) had by the Counſel of the Commons confiſcated the Goods and Lands of the Cells or Monaſteries, that the *Frenchmen* and *Nor-*

mans

mans did poſſeſs in *England*, being worth many thouſands of Gold, and was not that day the richer thereby half a Mark; ſo if he ſhould now (which God forbid) fulfill their wicked deſire, he ſhould not be one Farthing the richer the next Year following. This demonſtrative and prophetical Speech pronounced with great vehemency by the Archbiſhop, it ſo wrought upon the Heart of the King, that he profeſſed, he would leave the Church in better State than he found it, rather than in worſe. And thus that Hideous Cloud of Confuſion, which hung over the Head of the Clergy vapoured ſuddenly at this time into nothing. Yet did it lay the Train that *Henry* V. did make a ſore Eruption, and in *Henry* VIIIth's Time blew up at the Monaſteries. The event of which project of the Speakers, his lineal Heir Sir *Tho. Cheiney*, Lord Warden of the Cinque Port did then behold, and ſhortly felt the wrathfull Hand of God, upon his Family; whether for this or any other Sin I dare not judge.

But being reputed to be the greateſt Man of Poſſeſſions in the whole Kingdom, in ſo much as Queen *Elizabeth* on a time ſaid merrily unto him, that they two (meaning her ſelf and him) were the two

beſt

beſt Marriages in *England*, which afterward appeared to be true in that his Heir was ſaid to ſue his Livery at 3100, never done by any other. Yet was this huge Eſtate all waſted on a ſuddain.

Yet when the Commons did deſire to have the Lands of the Clergy, they did not deſign, or wiſh that they ſhould be otherwiſe employ'd, than for publick Benefit of the whole Kingdom, and that all Men ſhould be freed thereby from payment of Subſidies or Taxes to maintain Soldiers for the Defence of the Kingdom. For they ſuggeſted, that the value of the Lands would be ſufficient Maintenance for a ſtanding Army, and all great Officers and Commanders to conduct and manage the ſame, for the ſafety of the Publick; as that they would maintain 150 Lords, 1500 Knights, 6000 Eſquires, and an 100 Hoſpitals for maimed Soldiers. Thus they projected many good uſes to be performed not to enrich private Men, or to ſell them for ſmall Summs of Money, which would quickly be waſted; but to be a perpetual ſtanding Maintenance for an Army and all publick Neceſſities.

AD 1414. 2. *Hen.* V. Priories Alien, not being Conventual, with their Poſſeſſions, except the College

of

of *Foderinghay* were by the Parliament given to King *Henry* V. and his Heirs, he ſuppreſſed them to the Number of 190 and more. *Stow*, p. 563. But gave ſome of them to the College of *Foderinghay*, p. 551. King *Henry* VI. gave them afterward to the two Colleges of the *Kings* in *Cambridge* and that of *Eaton*; yet *Henry* V. died young, his Son *Henry* VI. after many Paſſions of Fortune was twice deprived of his Kingdom, and at laſt cruelly murthered, and Prince *Edward* his Grandchild, Son of *Henry* VI. cruelly alſo ſlain by the Servants of King *Edward* IV. *Stow*, p. 704, 705.

Cardinal *Wolſey* intending to build a Colledge at *Oxford*, and another at *Ipſwich*, obtained licence of Pope *Clement* the 7th. to ſuppreſs about 40 Monaſteries. In execution whereof he uſed principally five Perſons, whereof one was ſlain by another of theſe his Companions; that other was hanged for it: a third drowned himſelf in a Well. The fourth being well known to be worth 200 *l.* (in thoſe days) became in three Years time ſo poor that he begged to his Death. Dr. *Allen* the 5th. being made a Biſhop in *Ireland*, was there cruelly maimed. The Cardinal, that obtained the licence,

A.D. 1527. 16. *H* VIII. *circiter.*

licence, fell moſt grievouſly into the King's diſpleaſure, loſt all he had, was fain to be relieved by his Followers, and died miſerably, not without the ſuſpicion of poyſoning himſelf. The Pope that granted the licence was beaten out of his City of *Rome*, ſaw it ſacked by the Duke of *Bourbon*'s Army, and himſelf then beſieged in the Caſtle of St. *Angelo*, whither he fled, eſcaping narrowly with his life, (*Stow*, p. 880.) taken Priſoner, ſcorned, ranſomed, and at laſt poyſoned as ſome reported. But theſe five were not the only Actors of this buſineſs. For Mr. *Fox* ſaith, "That "the doing hereof was committed to the "Charge of *Thomas Cromwell*; in the ex- "ecution whereof he ſhewed himſelf very "forward and induſtrious. In ſuch ſort, "that in handling thereof he procur'd to "himſelf much grudge with divers of the "ſuperſtitious ſort, and ſome alſo of no- "ble Calling about the King, &c. (in *Henry* VIII. *p.* 1150. *col. b.*) Well, as he had his part in the one, let him take it alſo in the other: for he loſt all he had, and his Head to boot; as after ſhall appear in the Progreſs of theſe his Actions.

Anno

Annotations upon this Chapter.

Whereas it is ſaid that the Knight's Fees in *Edward* Iſt. Time were found to be 67000, and that 28000 of them were in the hands of the Clergy; it is to be conſider'd, that if the Account be rightly made, there could not be above a third part; for there is as much Land in baſe Tenures, that were never within the Fees; beſides all Crown-lands, and Eleemoſynary-lands, Copy-holds, Gavel-kind, Burrough-Engliſh, &c.

Whereas it is ſaid, That when the Commons did deſire to have the Lands of the Clergy taken away, they did not deſign or wiſh that they ſhould be otherwiſe employ'd than for the publick Benefit, and that all Men ſhould be freed from Subſidies and Taxes: and they ſuggeſted alſo that the Lands of the Clergy would maintain a great Army to be always ready, and for the Conduct thereof many Lords, Knights, and Eſquires, ſhould be maintain'd out of the Lands; and alſo many Hoſpitals provided for ſuch Soldiers as ſhould happen to be maim'd in the Wars.

And to this purpoſe it is fit to ſet down here the Words of my Lord *Coke*, 4 Inſtitut. *pag.* 44.

Advice concerning new and plauſible Projects and Offers in Parliament.

When any plauſible Project is made in Parliament to draw the Lords or Commons to aſſent to any Act, (eſpecially in matters of weight and importance) if both Houſes do give upon the matter projected and premiſed, their conſent, it ſhall be moſt neceſſary (they being truſted for the Common-wealth) to have the matter projected and premiſed (which moved the Houſes to conſent) to be eſtabliſh'd in the ſame Act, leaſt the Benefit of the Act be taken, and the matter projected and premiſed, never perform'd; and ſo the Houſes of Parliament perform not the Truſt repos'd in them. As it fell out (taking one Example for many) in the Reign of *Henry* VIII. On the King's behalf the Members of both Houſes were inform'd in Parliament, that no King or Kingdom was ſafe but where the King had three Abilities.

Firſt, To live of his own, and able to defend his Kingdom upon any ſudden Invaſion or Inſurrection. *Se-*

Secondly, To aid his Confederates, otherwiſe they would never aſſiſt him.

Thirdly, To reward his well deſerving Servants.

And the Project was, if the Parliament would give unto him all the Abbeys, Priories, Friaries, Nunneries, and other Monaſteries, that for ever in time to come he would take order, that the ſame ſhould not be converted to private Uſe. But,

Firſt, That his Exchequer for the purpoſes aforeſaid ſhould be enrich'd.

Secondly, The Kingdom ſtrengthen'd by a continual Maintenance of 40000 well-train'd Soldiers, with skilfull Captains and Commanders.

Thirdly, For the benefit and eaſe of the Subject, when-ever afterwards (as was projected,) in any time to come ſhould be charg'd with *Subſidies*, *Fifteenths*, *Loans*, or *Common-aids*.

Fourthly, Leaſt the Honour of the Realm ſhould receive any diminution of Honour by the diſſolution of the ſaid Monaſteries, there being 29 Lords of Parliament of the Abbots and Priors (that held of the King *per Baroniam*, whereof more in the next leaf) that the King would creat a Number of Nobles which we omit.

The ſaid Monaſteries were given to the King by authority of divers Acts of Parliament, but no proviſion was herein made for the ſaid Project, or any part thereof. Only *ad favendum populum* theſe Poſſeſſions were given, to the King, his Heirs, and Succeſſors, to do and uſe therewith his and their own Wills; *To the Pleaſure of Almighty God, and the Honour and Profit of the Realm.*

Now obſerve the Cataſtrophe. In the ſame Parliament of 32. *Henry* VIII. when the great and opulent Priory of *St. Johns of Jeruſalem* was given to the King, he demanded and had a Subſidy, both of the Clergy and Laity; and the like he had in 34. *Henry* VIII. and in 37. *Henry* VIII. he had another Subſidy. And ſince the diſſolution of the ſaid Monaſteries, he exacted divers Loans, and againſt Law receiv'd the ſame.

Thus the great Judge, the Lord *Coke* doth ſeverely cenſure the ill-doings under *Henry* VIII. and ſheweth, that notwithſtanding the infinite Wealth in Money, Lands, and other Riches, which came to the King by the diſſolutions, yet the People were burthen'd with more Taxes, Subſidies, and Loans, than ever in former Times. That it fully appeareth, that as

the

the goodly pretences to free the People from Subſidies and ſeveral Payments, were but empty and vain pretences, only *ad favendum populum*, to deceive and abuſe the People.

So in our late long Parliament many publick Projects and Pretences were propos'd, and the Presbyterian party were zealous to advance the Throne of Chriſt, and the Tribunal of Chriſt, with all his holy Ordinances in full force, as their Language did propoſe it. But it was quickly diſcover'd that no ſuch Matters were truly intended, but only the Land of the Church muſt be taken to maintain Armies, to bring in the *Scots-Highlanders*, *Red-ſhanks*, *Goths* and *Vandals*, to ſubvert the King, his Crown and Dignity; and in the end to take all the Crown-lands, and to divide them amongſt the Soldiers and others at their pleaſures.

But the diſmal Events and tragical Miſchiefs that have happen'd might have been foreſeen and prevented, but that moſt Men are ignorant of our own Hiſtories and Chronicles, as well as of foreign Hiſtories and Examples, wherein they might eaſily have obſerv'd the fearfull ends that have follow'd upon the like doings, both in our own Kingdoms and other neighbour-

ing Nations, as *France*, *Germany* and *Bohemia*, eſpecially within theſe laſt forty Years. For as *Solomon* ſaith, *There is no new thing under the Sun.* For the like hath happen'd often both at home and abroad, but that Men will take no warning by any Examples, but perſiſt in their wicked and ſacrilegious Attempts, tho' in the end they bring confuſion and deſtruction upon themſelves.

Whereas it is ſaid, that when *Henry* V. ſuppreſs'd the Priories Aliens, a good part of their Lands was given to other Religious Houſes, both by that King and his Son *Henry* VI. who beſtow'd a great part of thoſe Lands upon Colleges in the Univerſities, it is true; but in our Reformation there is no ſuch care taken to convert any part of the Church-lands to pious and publick Uſes, but the Cormorants devour all.

They ſpake alſo of maintaining many Hoſpitals for relieving of maim'd Soldiers: in our preſent time there is an infinite Number of maim'd Soldiers, but no Hoſpitals provided for them; whereas they ſhould have provided ſome good Number: and withall an hundred *Bedlams* to entertain pious, zealous, and outragious *Puritans*, who have loſt their Wits and Sen-

Senſes, and are become extremely mad with diſtemper'd Zeal, as the Anabaptiſts and Fifth-Monarchy-men, Quakers, and the reſt of the Rabble.

Humfrey Duke of *Gloceſter* coming to the Parliament at St. *Edmundsbury*, and lodging there, in a place (as *Leland* ſaith) ſacred to our Saviour; he was by the Lord *John Beaumont* then High-Conſtable of *England*, the Duke of *Buckingham*, the Duke of *Somerſet*, and others arreſted of High-Treaſon ſuggeſted; and being kept in *Ward* in the ſame place, was the Night following (*viz.* 24. *Febr.*) cruelly murther'd by *De la Pole* Duke of *Suffolk*. Some judg'd him to have been ſtrangled; ſome to have a hot Spit thruſt up his Fundament, ſome to be ſmother'd between two Feather-beds. But all indifferent Perſons (ſaith *Hall*) might well underſtand that he died ſome violent Death. Being found dead in his Bed, his Body was ſhewed to the Lords and Commons, as though he had died of a Palſie or Impoſthume, which others do publiſh.

25. *H.* VI. *A.D.* 1447. *Cign. Cant. Voc.* Hurſta. *Hollinſh. Stow. in hoc An. pa.* 639.

In Chron.

Stow. in An. 1447. *York, pa.*

But it falleth out, that this Lord *John* Vicount *Beaumont*, and the Duke of *Buckingham*, were both ſlain in the Battle of *Northampton*, 38. *Henry* VI. The Duke of

York, pa. 480. *Somerſet* taken Priſoner at the Battle of *Exham*, An. 1462. and there beheaded. The Duke of *Suffolk* being baniſht the Land, was in paſſing the Seas ſurpriz'd by a Ship of the Duke of *Exeter's*, and brought back to *Dover*-Road; where in a Cock-boat at the Commandment of the Captain, his Head was ſtricken off, and both Head and Body left on the Shore.

Leland Hollinſh. pag. 627.

CHAP.

CHAP. VII.

Of the great Sacrilege and Spoil of Church-lands committed by Henry *VIII. His promiſe to employ the Lands to the advancement of Learning, Religion, and Relief of the Poor. The preamble of the Statute* 27. Henry *VIII. to that purpoſe which is omitted in the printed Statutes. The neglect of that Promiſe. The great increaſe of Lands, and Wealth that came to the King by the Diſſolution, Quadruple to the Crown-lands. The Accidents which happen'd to the King and his Poſterity: to the Agents under him, as the Lord* Cromwell *and others, to the Crown, and the whole Kingdom, and to the new Owners of the Lands. A View of the Parliaments that paſſed the Acts of the* 27 *and* 31 *of* Henry *VIII. and of the Lords that voted in them, and what happened to them and their Families. The Names of the Lords in the* 27 *of* Henry *VIII. omitted in the Record, but thoſe of the* 31 Henry *VIII. are remaining being moſt the ſame Men. The Names of the Lords Spiritual in thoſe Parliaments, and the*

great Spoil of Libraries and Books. The Names of the Lords Temporal in those Parliaments with the Misfortunes in their Families, and Dignity abated. What hath happened to the Crown it self by the loss of Crown-lands. What hath happened to the Kingdom in general, and the great Injury done to the Poor. The Mischief of the Tenure of Knights-service in Capite, *which by Act is to be reserved upon all Church-lands that pass from the Crown. The ancient Original of Wardship from the* Goths *and* Lombards, *the abuse of it amongst us. The prediction of* Egebred *an old Hermite. The unfortunate Calamities of the* Palsgrave *and other Princes of* Germany, *by invading the Patrimony of the Church. How carefull the Heathens were not to misuse the things consecrated to their Gods. King* James's *Letter to the University of* Oxon *about Impropriations.*

I Am now come off the Rivers into the Ocean of Iniquity and Sacrilege, where whole thousands of Churches and Chappels dedicated to the Service of God in the same manner, that the rest are which remain to us at this day, together with the Monasteries and other Houses of Religion and

and intended Piety, were by King *Henry* VIII. in a temper of indignation againſt the Clergy of that time mingled with inſatiable Avarice, ſacked and raſed as by an Enemy. It is true the Parliament did give them to him, but ſo unwillingly (as I have heard) that when the Bill had ſtuck long in the lower Houſe, and could get no paſſage, he commanded the Commons to attend him in the Forenoon in his Gallery, where he let them wait till late in the Afternoon, and then coming out of his Chamber, walking a turn or two amongſt them, and looking angrily on them, firſt on one ſide, then on the other, at laſt, *I hear* (ſaith he) *that my Bill will not paſs; but I will have it paſs, or I will have ſome of your Heads*; and without other Rhetorick or Perſwaſion returned to his Chamber. Enough was ſaid, the Bill paſſed, and all was given him as he deſired.

Firſt, In the 27th Year of his Reign all Monaſteries, &c. not having 200 *l. per Annum* in Revenue; then in *Anno* 31, all the reſt through the Kingdom; in *An.* 32. *cap.* 24. the Hoſpitals and Hoſpital Churches of St. *Johns* of *Jeruſalem* in *England* and *Ireland*, with their Lands and Appurtenances: and in *Anno* 37. *cap.* 4. all Col-

leges, Free-Chapels, Chauntries, Hoſpitals, Fraternities, and Stipendiary-Prieſts made to have continuance for ever, being contributary to the payment of Firſt-fruits, Tenths, *&c.* what ſhould have been next (God knows) Biſhopricks I ſuppoſe and Cathedral-Churches, which had been long aſſailed in the time of *R.*II.*H.*IV. and *H.*V. but the next Year was the time of his account to Almighty God, which, as it is ſaid, he paſſed in great penitency for his Sins. It is to be obſerved that the Parliament did give all theſe to the King, yet did they not ordain them to be demoliſhed or employed to any irreligious Uſes, leaving it more to the conſcience and piety of the King, who in a Speech to the Parliament promiſed to perform the Truſt, wherein he ſaith, —— "I cannot a little "rejoyce, when I conſider the perfect "truth and confidence, which you have "put in me, in my good doings and juſt "proceedings; for you without my de-"ſire and requeſt have committed to my "order and diſpoſition, all Chauntries, "Colleges and Hoſpitals, and other pla-"ces ſpecified in a certain Act, firmly "truſting that I will order them to the "Glory of God and the Profit of the "Common-wealth. Surely if I contrary

"to

" to your expectation ſhould ſuffer the
" Miniſters of the Churches to decay, or
" Learning (which is ſo great a Jewel)
" to be miniſhed, or the poor and miſe-
" rable to be unrelieved, you might well
" ſay, that I being put in ſuch a ſpecial
" Truſt, as I am in this Caſe, were no
" truſty Friend to you, nor charitable to
" my Emne-Chriſten, neither a lover of
" the publick Wealth ; nor yet one that
" feared God, to whom account muſt be
" rendred of all our doings; doubt not I
" pray you, but your expectation ſhall
" be ſerved more godly and goodly, than
" you will wiſh or deſire, as hereafter you
" ſhall plainly perceive.

So that the King hereby doth not only confeſs the Truſt committed to him by the Parliament in the ſame Manner, that the Act aſſigns it, *viz.* to be for the Glory of God, and the Profit of the Commonwealth ; but he deſcendeth alſo into the particulars of the Truth, as namely for *f. truſt.* the maintenance of the Miniſters, and Advancement of Learning, and Proviſion for the Poor.

So likewiſe in the Statute 27. *Henry* VIII. *c.* 28. the Preamble doth expreſly ordain that the Lands, Houſes, and Revenues ſhould be converted to better Uſes,

as

as appears fully in the Preamble, which becauſe it is omitted in the printed Edition of the Statutes ſhall here follow out of the Record ——For as much as manifeſt Sins, *&c.* vid. *Monaſt. Angl. T.* 1. p.

But notwithſtanding theſe fair Pretences and Projects little was performed: for Deſolation preſently followed this Diſſolution; the Ax and the Mattock ruined almoſt all the Chief and moſt magnificent Ornaments of the Kingdom, *viz.* 376 of the leſſer Monaſteries, 645 of the greater ſort, 90 Colleges, 110 Religious Hoſpitals, 2374 Chantries and Free-Chapels. All theſe Religious Houſes, Churches, Colleges and Hoſpitals being about 3500 little and great in the whole, did amount to an ineſtimable Summ, eſpecially if their Rents be accounted as they are now improved in theſe days. Among this Multitude it is needleſs to ſpeak of the great Church of St. *Mary* in *Bulloign*, who upon the taking of that Town in *Anno* 1544, he cauſed to be pulled down, and a Mount to be raiſed in the place thereof for planting of Ordinances to annoy a Siege.

Speed, *p.* 231. *Number* 128.

I will not be ſo bold as to father that which followed upon this that preceded, but the Analogy of my Diſcourſe, and the Courſe of [this] Hiſtory do lead me to relate

relate what happened after this, (1) to the King himſelf, (2) to his Children and Poſterity, (3) to them that were Agents in the buſineſs, (4) to the Crown it ſelf, (5) to the whole Kingdom generally, (6) to private Owners of theſe Monaſteries particularly.

1. *Firſt*, Then touching the *King* himſelf. The Revenue that came to him in ten Years ſpace was more, if I miſtake it not, than Quadruple that of the Crown-lands beſides a Magazine of Treaſure raiſed out of the Money, Place, Jewels, Ornaments, and Implements of Churches, Monaſteries, and Houſes with their Goods, State, and Cattle, Firſt-fruits and Tenths, given by the Parliament in the 26th of his Reign. Together with a Subſidy, Tenth and Fifteenth from the Laity at the ſame time. To which I may add the incomparable Wealth of Cardinal *Wolſey* a little before confiſcated alſo to the King, and a large Summ raiſed by Knight-hood in the 25th of this Reign.

A Man may juſtly wonder how ſuch an Ocean of Wealth ſhould come to be exhauſted in ſo ſhort a time of Peace: But God's bleſſing as it ſeemeth was not upon it; for within four Years after he had received all this, and had ruined and ſack-

ed

ed 376 of the Monaſteries, and brought their Subſtance to his Treaſury; beſides all the goodly Revenues of his Crown, he was drawn ſo dry, that the Parliament in the 31ſt. was conſtrained by his importunity to ſupply his wants with the Reſidue of all the Monaſteries of the Kingdom 645 great ones, and illuſtrious with all their Wealth and Prince-like Poſſeſſions. Yet even then was not this King ſo ſufficiently furniſhed for building of a few Block-houſes for defence of the Coaſt, but the next year after, he muſt have another Subſidy of 4 Fifteens to bear out his Charges. And (leaſt it ſhould be too little) all the Houſes, Lands and Goods of the Knights of St. *John* at *Jeruſalem*, both in *England* and *Ireland*.

Had not *Ireland* come thus in my way I had forgotten it, but to increaſe the Floods of this Sea, all the Monaſteries of *Ireland* likewiſe flowed into it by Act of Parliament the next year following, being the 33d. of his Reign to the Number one and other of——

But as the Red-ſea by the miraculous Hand of God was once dried up, ſo was this Sea of Wealth by the waſtfull Hand of this Prince immediately ſo dried up, as the very next year, *viz. Regni* 34. the Par-

Parliament was drawn again to grant him a great Subſidy, for in the Statute-book it is ſo ſtiled: and this not ſerving his turn, he was yet driven not only to enhance his Gold and Silver-money in *Anno* 36, but againſt the Honour of a Prince to coin baſe Money, and when all this ſerved not his turn in the very ſame year to exact a Benevolence of his Subjects to their grievous Diſcontent. Perceiving therefore that nothing could fill the gulf of his effuſion, and that there was now a juſt cauſe of great expence, by reaſon of his Wars at *Bulloign*, and in *France*, they granted him in the 37th. Year 2 Subſidies at once, and four Fifteens; and for a Corollary all the Colleges, Free-Chapels, Chantries, Hoſpitals, &c. before-mentioned in Number 2374. upon confidence that he ſhould diſpoſe them (as he promiſed ſolemnly in the Parliament) to the Glory of God, who in truth (for ought that I can hear) had little part thereof.

The next year was his fatal Period, otherwiſe it was much to be feared that Deans and Chapters, if not Biſhopricks, (which have been long levelled at) had been his next deſign, for he took a very good Say of them, by exchanging Lands with them, before the Diſſolution, giving them

them rackt Lands and ſmall things for goodly Manners and Lordſhips, and alſo Impropriations for their ſolid Patrimony in finable Lands; like the exchange that *Palamedes* made with *Glaucus*, much thereby encreaſing his own Revenues; as he took 72 from *York*, beſides other Lands, Tenements, Advowſons, Patronages, *&c.* in the 37th of his Reign, which are mentioned particularly in the Statute 37. *Henry* VIII. *cap.* 16. He took alſo 30 and above, as I remember, in the 27th. Year from the Biſhop of *Norwich*, whom he left not (that I can learn) one Foot of the goodly Poſſeſſions of his Church, ſave the Palace at *Norwich*; and how many I know not, in the 37th. Year alſo from the Biſhop of *London.*

I ſpeak not of his prodigal Hand in the Blood of his Subjects, which no doubt much alienated the Hearts of them from him. But God in theſe eleven Years ſpace viſited him with 5 or 6 Rebellions. In *Lincolnſhire*, Anno 28, and 3 one after another in *Yorkſhire*, Anno 33, one in *Somerſetſhire*, Anno 29, and again in *Yorkſhire*, Anno 33. And though Rebellions and Inſurrections are not to be defended, yet they diſcover unto us what the diſpleaſure and diſlike was of the common People

for

for ſpoiling the Revenues of the Church; whereby they were great loſers, the Clergy being mercifull Landlords, and bountifull Benefactors to all Men by their great Hoſpitality and Works of Charity.

Thus much touching his own Fortunes accompanying the Wealth and Treaſure gotten by him, as we have declared by confiſcating the Monaſteries; wherein the prophetical Speech that the Archbiſhop of *Canterbury* uſed in the Parliament 6. *Henry* IV. ſeemeth performed, *That the King ſhould not be one farthing the richer the next Year following.*

II. *What happened to the King's* Children *and* Poſterity.

Touching his Children and Poſterity, after the time that he entered into theſe Courſes, he had two Sons and three Daughters, whereof one of each kind died Infants: the other three ſucceeding in the Crown without Poſterity. His baſe Son the Duke of *Richmond* died alſo without Iſſue; and as the Iſſue of *Nebuchodonoſor* was extinct, and his Kingdom given to another Nation the 68th. Year after he had rifled the Temple of *Jeruſalem*, and taken away the holy Veſſels; ſo about the

ſame

ſame period, that King *Henry* VIII. began to ſack the Monaſteries, with their Churches, and things dedicated to God, was his whole Iſſue extinct, Male and Female, baſe and legitimate, and his Kingdom transferred to another Nation; and therein to another Royal Family (which is now His Majeſty's ſingular happineſs) that had no hand in the like depredation of the Monaſteries and Churches of that Kingdom, there committed by the tumultuous, if not rebellious Subjects. Contrary as it ſeems to the good liking of our late Sovereign King *James*, who (as is reported) ſaid, that if he had found the Monaſteries ſtanding he would not have pulled them down; not meaning to continue them in their ſuperſtitious Uſes, but to employ them, as *Chorah*'s cenſers to ſome godly purpoſes. Wherein moſt piouſly he declared himſelf both in reſtoring (as I hear) ſome Biſhopricks and divers Appropriations in *Scotland*, and alſo by moving the Univerſities of *England* to do the like, as by his gracious Letter doth appear, which ſhall here following be expreſſed in the end. So his Grandfather King *James* the 4th. of *Scotland*, when he was ſolicited by Sir *Ralph Sadler*, then Embaſſador from King *Henry*; to augment

augment his Eſtate by taking into his Hands the Abbies; *James* refus'd, ſaying, What need I take them into mine Hands, when I may have any thing I require of them? And if there be Abuſes in them I will reform them, for there be a great many good. Which was a wiſe anſwer, and if King *Henry* had done the like here, he might have had an immenſe and ample Revenue out of the Monaſteries and old Biſhopricks, while they enjoyed their Lands (being a third part of the Kingdom, as appears by *Doomſday-Book*) by way of Firſt-fruits, Tenths, Penſions, and Corrodies yearly; that he ſhould never have needed at any time to ask one Subſidy of his Subjects. To return where we left off, having ſpoken of the extinguiſhment of the Iſſue of King *Henry*, whereof the immortally renown'd Princeſs Queen *Elizabeth*, was the golden period. Let us caſt our Eyes upon the principal Agents and Contrivers of this Buſineſs.

III. *What happen'd to the* Principal Agents.

The Lord *Cromwel* was conceived to be the principal mover, and proſecutor thereof, both before and in the Parliament of 27 and 37 *Hen.* VIII. and for his good

ſervice (*impenſo & impendendo*) upon the 18th of *April* before the beginning of the Parliament of 31, which was on the laſt of the Month, he was created Earl of *Eſſex*, and his Son *Gregory* made Lord *Cromwell*, yet e're the Year was paſt, from the end of the Parliament of 31 he fell wholly into the King's Diſpleaſure, and in *July* 32 he was attainted and beheaded, profeſſing at his Death, that he had been ſeduc'd, and dy'd a Catholick. His Son *Gregory* Lord *Cromwell*, being, as I ſaid, made a Baron in the life time of his Father, and inveſted with divers great Poſſeſſions of the Church, ſupported that new riſen Family from utter ruine; but his Grandchild *Edward* Lord *Cromwell* waſting the whole Inheritance, ſold the head of his Barony *Oukham* in *Rutlandſhire*, and exchanging ſome of the reſt (all that remained) with the E. of *Devonſhire* for *Lalale* in *Ireland*, left himſelf as little Land in *England*, as his great Grandfather left to the Monaſteries, and was I think the firſt and only Peer of the Realm not having any Land within it: by the feudal Law his Barony I doubt (if it had been feudal) had likewiſe gone; but by the Mercy of God, a Noble Gentleman now holds the Stile of it, and long may he.

Having

Having ſailed thus far in this Ocean, we will advance yet further (if it pleaſe God to give us a favourable paſſage) and take a view of the Parliament themſelves, that put the wrackful Sword in the King's Hands. The chief whereof was (as we have ſaid before) that of the 27 Year of his Reign, touching ſmaller Houſes, and that of 31 touching the greater. I have ſought the Office of the Clerk of the Upper Houſe of Parliament to ſee what Lords were preſent at the paſſing of the Acts of Diſſolution; but ſo ill have they been kept, as that the Names of 27 [*H.* 8.] were not then to be found: and farther ſince I have not ſearch'd for them. The other of 31 [*H.* 8.] I did find, and doubt not but the moſt of them were the ſame, which alſo ſate in the Parliament of 27, tho' ſome of them of 27 were either dead or not preſent in 31. Thoſe that were preſent at the paſſing of the Bill of 31 I have here under mention'd in ſuch order as I therein did find them; and will as faithfully as I can attain unto the knowledge of them, relate what after hath befaln themſelves and their Poſterity.

The Names of the Lords Spiritual who were preſent in the Parliament upon Friday *the 23d of* May 31 Hen. *VIII. being the 15th day of the Parliament, when the Bill for aſſuring the Monaſteries,* &c. *to the King was paſs'd.*

1. The Lord *Cromwell* Vicegerent for the King in the Spiritualties (and having place thereby both in the Parliament and Convocation-houſe above the Archbiſhops) was beheaded the 28th of *July*, in the next Year, being the 32 of the King. Confeſſing at his death publickly, That he had been ſeduced but died a Papiſt.

2. The Archbiſhop of *Canterbury*, *Tho. Cranmer* D. D. was burnt in the Caſtle-ditch at *Oxford*, 21. *March* 1556, 3 *Mary*.

3. The Archbiſhop of *York*, Dr. *Edw. Lee* died 13th of *Septemb.* 1544. 36 *H.* 8.

4. The Biſhop of *London John Stokeſley* died within 4 Months after, *viz.* 3. *Septemb.* 1539.

5. The Biſhop of *Durham*, *Cuthbert Tonſtal*, was impriſoned in the *Tower* all King *Edward* s time for Religion, and depriv'd of his Biſhoprick, and the ſame *inter alia Sacrilegia non pauca* (ſaith *Godwin*) diſſolv'd and given to the King by Parliament

ment 7 *Edw.* VI. but the King being immediately taken away, Queen *Mary* reſtor'd both it and him, *An.* 1°. *Parl.* 2. *c.* 3. and Queen *Elizabeth* again depriv'd him, and committed him to the Archbiſhop of *Canterbury*, where he died in *July* 1559.

6. The Biſhop of *Wincheſter*, *Stephen Gardiner*, was committed to the *Tower* 30: *June* 1548, in *Edw.* VI's time; for that he had not declared in his Sermon the day before at *Paul's-Croſs* certain Opinions appointed to him by the Council. Two Years after, becauſe he approv'd not the Reformation, he was depriv'd of his Biſhoprick, and kept in Priſon all King *Edward*'s days, but reſtor'd by Queen *Mary*. He died of the Gout 12. *Nov.* 1555, being the 3d of her Reign.

7. The Biſhop of *Exeter*, *John Voiſey*, (alias *Horman*) had the Education of the King's Daughter the Lady *Mary*, and diſcontented with the Reformation aliened the Lands of the Biſhoprick to Courtiers or made long Leaſes of them, at little Rent, leaving ſcarcely 7 or 8 Mannors of 22, and them alſo of the leaſt, and leaſed or laden with Penſions. *Nefandum Sacrilegium*, ſaith *Godwin*. Being ſuſpected of the Rebellion of *Devonſhire* about the

change of Religion, he was put from his Bishoprick, but restor'd by Queen *Mary*, and died 1555, *Mar.* 3.

8. The Bishop of *Lincoln*, *John Longland*, the King's Confessor died 1547, 1 *Edw.* VI.

9. The Bishop of *Bath* and *Wells*, *John Clerk*, carried and commended in an Oration to the Cardinals the King's Book against *Luther* with much commendation: But being afterwards sent in Ambassage to the Duke of *Cleve*, to shew the reason, why the King renounc'd his Marriage with the Lady *Ann* the Duke's Sister; for the reward of his unwelcome Message was poison'd (as they said) in *Germany*, and returning with much adoe died in *England* in *Febr.* 1540, *i. e.* 32 *Hen.* 8.

10. The Bishop of *Ely*, *Thomas Goodrick*, continu'd from and in 26 *Hen.* 8. till 1. *Maii* 1. *Mariæ.*

11. The Bishop of *Bangor*, *John Salcot* (alias *Capen*) Abbot of *Hide* was consecrated 19. *Apr.* next before this Parliament, and translated to *Salisbury* in *August* following, where it seems he continu'd till Q. *Mary*'s time.

12. The Bishop of *Salisbury*, *Nic. Shaxton*, being consecrated 27 *Hen* 8. was put out *July* 1539, i. e. 31 *Hen.* 8. together with

with *Latimer*, and for the ſame cauſe, but recanted.

13. The Biſhop of *Worceſter*, *Hugh Latimer*, made 27 *Hen.* 8. renounc'd his Biſhoprick in *July* 31 of the King, and was burnt with Dr. *Ridley* at *Oxon.* 16. *October*, 1559.

14. The Biſhop of *Rocheſter*, *Nich. Heath*, made 4. *April* before this Parliament in 31 *Hen.* 8. and about 4 Years after tranſlated to *Worceſter*, was depos'd by *Edw.* 6. but made Archbiſhop of *York* 1 *Mariæ* afterwards, alſo Chancellor of *England.*

15. The Biſhop of *Chicheſter*, *Richard Sampſon*, made *June* 5. 1536, and 28 *Hen.* 8. was tranſlated to *Lichfield* 12. *May*, 1543. To flatter the King he wrote an Apology for his Supremacy, yet in the Year of this Parliament 31. he was committed to the *Tower* for relieving ſuch as were impriſon'd for denying it. But it ſeems his Apology was written after this Commitment to recover Favour: About 2 *Ed.* 6. he declared himſelf for the Pope, whom he had written againſt, and ſo after divers turnings and returnings he died 1554, 2 *Mar.*

16. The Biſhop of *Norwich*, *William Rugg*, (alias *Rupp*) made 1536, 28

Hen. 8. and died 1550 about 4 or 5 *Edw.* 6.

17. The Biſhop of St. *David's*, *William Barlow*, was tranſlated hither from St. *Aſaph* in *April* 1536, 28 *Hen.* 8. and by King *Edw.* after to *Bath* and *Wells*; fled into *Germany* in Qu. *Mary's* time, and 2 *Eliz.* was made Biſhop of *Chicheſter.*

18. The Biſhop of St. *Aſaph*, *Robert Porpey* (alias *Werbington* or *Warton*) was made 2. *July*, 28. *Hen.* 8. where having ſate 18 Years, and *nequiſſimo Sacrilegio*, ſold and ſpoil'd the Lands of the Biſhoprick by long Leaſes, he was by Qu. *Mary*, *An.* 1. tranſlated to *Hereford*, where he ſate almoſt till her death.

19. The Biſhop of *Landaff*, *Rob. Holgate*, 25. *March*, 1537, 28. *Hen.* 8. and in the 36th of his Reign tranſlated to the Archbiſhoprick of *York*, and by Qu. *Mary* at her entrance committed to the *Tower*, where within half a Year he was depriv'd.

20. The Biſhop of *Carliſle*, *Rob. Aldrich*, was elected 18. *July*, 1537, 29 *Hen.* 8. and died 5 *Mar.* 1555.

Concerning the Biſhops it doth not appear how they gave their Voices; but it may well be ſuppos'd that divers of them were againſt a total ſuppreſſion; and ſeeing in other Acts it is recorded after that when

when a Bill was granted with an unanimous conſent of all parties, none diſſenting, that then it was paſt *Nemine diſſentiente:* yet it is not ſo recorded upon this, but although many might diſſent, and that publickly, yet there was a major part of Temporal Lords preſent, and ſo carried it by Voices. It is teſtify'd of Biſhop *Latimer*, that he much deſir'd that two or three Abbies of the greater ſort might be preſerv'd in every Shire for pious and charitable Uſes: Which was a wiſe and godly motion, and perhaps the occaſion that the King did convert ſome (in part) to good purpoſes: Yet the Deſolation was ſo univerſal that *Jo. Bale* doth much lament the loſs and ſpoil of Books and Libraries in his Epiſtle upon *Leland*'s Journal *Leland* being imploy'd by the King to ſurvey and preſerve the choiceſt Books in their Libraries.) If there had been in every Shire of *England* (ſaith *Bale*) but one ſolemn Library to the preſervation of thoſe Noble Works, and Preferment of good Learning in our Poſterity, it had been yet ſomewhat, but to deſtroy all without conſideration, it is and will be unto *England* for ever a moſt horrible Infamy amongſt the grave Seniors of other Nations. Adding further, that they

who

who got and purchaſed the Religious Houſes at the Diſſolution of them, took the Libraries as part of the Bargain and Booty---—— *reſerving of thoſe Library Books, ſome to ſerve their Jakes, ſome to ſcour their Candleſticks, and ſome to rub their Boots, ſome they ſold to the Grocers and Soap-ſellers, and ſome they ſent over Sea to the Book-binders; not in ſmall numbers, but at times whole Ship-fulls to the wondering of foreign Nations.* And after he alſo addeth, *I know a Merchant-man, which all this time ſhall be nameleſs, that bought the Contents of two noble Libraries for* 40 s. *a piece, a ſhame it is to be ſpoken: this ſtuff hath he occaſioned inſtead of Grey Paper by the ſpace of more than theſe ten Years, and yet he hath enough for many Years to come: a prodigious Example is this and to be abhorred of all men who love their Nation as they ſhould do.* And well he might exclaim, a prodigious Example, it being a moſt wicked and deteſtable injury to Religion and Learning: Yet thus are Men often tranſported with Paſſion in the heat of Reformation, and fiery Zeal without Wiſdom.

The

The Temporal Lords preſent in Parliament, 23 *Maii*, 31 Hen. *VIII.*

1. *Thomas* Lord *Audley* of *Walden*, Lord Chancellour, died without Iſſue-male, 30. *Apr.* 1544, 35 *Hen.* 8. *Margaret*, his ſole Daughter and Heir being firſt marry'd to *Henry Dudley*, Son of *John* Duke of *Northumberland*, ſlain at St. *Quintins*, without Iſſue, *Anno* 1557. After a ſecond Wife to *Thomas* Duke of *Norfolk*, who was beheaded in *June* 1572. By him ſhe had Iſſue, *Thomas*, created by King *James* Lord *Howard* of *Walden* and after Earl of *Suffolk*, and made Lord Treaſurer, but put out of his place and fined in the Star-Chamber, *termino* ..... *Anno* ..... for miſcarriage thereof, and grievouſly afflicted by the wicked and odious practices of his Daughter *Frances*, firſt marry'd to the Earl of *Eſſex*, then divorc'd and marry'd to the Earl of *Somerſet*; and they both attainted and adjudg'd to death for the murther of Sir *Thomas Overbury*.

2. The Duke of *Norfolk* at that time, *viz.* in both Parliaments of 31 and 27 was *Thomas Howard* (the third Duke of that renowned Family) who ſuffering the ſpight of Fortune, was upon the 12th of *December*,

December, in the 28th of the King, committed to the *Tower*, with his magnanimous Son and Heir apparent *Henry* Earl of *Surrey*. Upon being firſt arraign'd and attainted, the King lying on his Deathbed, cauſed [him] to be beheaded 19. *Jan.* and deceaſing himſelf on the 28th of the ſame Month, left the ſorrowfull Duke in Priſon, where he remained, as I take it, till Queen *Mary* ſet him at liberty to go againſt *Wyat*, and being nothing fortunate in that imployment, the Earl of *Pembroke* was put in his room and had the glory of the Service.

Thomas Howard, Son of *Henry* Earl of *Surrey* beheaded, and Grandchild of the laſt Duke was reſtor'd by Q. *Mary* and made the 4th Duke of *Norfolk*, but affecting Marriage with the Qu. of *Scots* was heretofore attainted and beheaded in *June* 1572.

Philip his eldeſt Son was in right of his Mother, and by conveyance of the Caſtle and Honour of *Arundel* unto him, Earl of *Arundel*, and after reſtor'd in Blood 23d of *Eliz.* yet by fate of his Noble Family, after long impriſonment and Attainder, died in the *Tower*, where his moſt honourable Son, after reſtitution to his Earldom and other Dignities, with a reinveſting of the great

Office

Office of Earl Marſhal of *England*, but now by God's Bleſſing and his own ſingular Wiſdom hath gotten the upper hand of Fortune, and is likely to leave it to a temperate and virtuous Son.

3. The Duke of *Suffolk* both in this Parliament and in that of 27 was *Charles Brandon*, and tho' he was not preſent at the paſſing of the Bill, yet being a principal Parliament-man, the King's Brother by Marriage, and his minion in Affection, it is very credible that he was a very great advancer of the buſineſs. He had four Wives, no Iſſue by the firſt, a baſe Daughter, and another by a ſecond born in Wedlock. A Son *Henry* that was Earl of *Lincoln* by his 3d Wife the King's Siſter and Qu. of *France*, and two Daughters and two Sons *Henry* and *Charles* by his fourth Wife. His Son *Henry* Earl of *Lincoln* died without Iſſue in the life time of his Father the Duke. His other Son *Henry* was Duke of *Suffolk* after his Father, but both he and his Brother *Charles* died together of the Sweating Sickneſs the 14th of *July*, 1551, without Iſſue.

Frances his eldeſt Daughter by the Qu. of *France* was married to *Henry Grey* Marqueſs of *Dorſet*, who in her Father's Title was created Duke of *Suffolk*, and was beheaded

headed the 23d of *Febr.* 1 *Mariæ*, leaving no Iſſue by a former Wife but three Daughters by this *Frances*, whereof *Jane*, marry'd to the Lord *Guilford Dudley*, together with her Husband were beheaded without Iſſue, 1 *Mar.* *Catharine* his ſecond Daughter was marry'd to the Lord *Herbert*, and divorced. *Mary* the 3d Daughter, was marry'd to *Martin Reyes*, a Groom-porter, as I have heard, and died without Iſſue.

4. The Marqueſs of *Dorſet* in this Parliament of 31 *H.* 8. was *Henry Grey* that married *Frances* the eldeſt Daughter of *Charles Brandon* Duke of *Suffolk* by the Qu. of *France*, King *Henry*'s Siſter, he had Iſſue by her a Son and 3 Daughters. His Son *Henry* Lord *Harrington* died before him without Iſſue. The Lady *Jane* eldeſt Daughter, as we ſaid before, was married to the Lord *Guilford Dudley*, and together with her Husband was beheaded. *Catharine* his ſecond Daughter . . . . . *Mary* the third Daughter was married to *Martin Reyes* a Groom-porter, and their Father himſelf was alſo beheaded.

5. The Earl of *Oxon* was *John Vere* the fiftieth of that Name, whoſe Grandchild *Edward* Earl of *Oxon* not only utterly

terly waſted the great and moſt ancient Inheritance of that Earldom, but defaced alſo the Caſtles and Houſes thereof, and leaving a Son by his ſecond Wife named *Henry*, the 18th Earl of that Noble Family: The ſame *Henry* died without Iſſue, and this Male Line thus failing, the Office of Great Chamberlain of *England*, which had ever ſince *Hen.* the 1ſt's time gone in this Family, was now by the Lady *Mary* Siſter of this *Edward*, being married to the Lord *Willoughby* of *Eresby*, by Judgment of the Upper Houſe of Parliament, *Anno* ..... tranſpoſed to her Son and Heir the now Earl of *Lindſey*.

6. The Earl of *South-Hampton* was *William Fitz-Williams*, who being Lord Privy Seal and Admiral of *England* was created Earl of *South-Hampton* at *Hampton-Court*, *Anno* 29 *Hen.* 8. He married *Mabell* Daughter of *Henry* Lord *Clifford* of *Weſtmorland*, and Siſter and Heir of *Henry* the firſt Earl of *Cumberland*, but died without Iſſue *Anno* 34 *H.* 8.

7. The Earl of *Arundel* was *William Fitz-Alam*, who died 35 *Hen.* 8. He had a Son, and by two Wives four Daughters, which died without Iſſue. His Son *Henry Fitz-Alam*, ſucceeded in the Earldom,

a Man

a Man of great Dignities. He was twice married; by *Catharine* his firſt Wife he had Iſſue, *H.* Lord . . . . . who being married died without Iſſue in the life of his Father, *An.* 1556. And ſo ended the Noble Family and Male line of theſe Earls of *Arundel.* But he had alſo by that Wife, two Daughters and Heirs, whereof *Jane* the eldeſt was married to the Lord *Lumley* who had Iſſue by her, *Thomas*, *Charles* and *Mary*, who died all without Iſſue. *Mary* his ſecond Daughter and Co-heir was married to *Tho. Howard* the laſt Duke of *Norfolk*, and by her the Earldom, Caſtles and Honours of *Arundel* were tranſported to *Philip Howard* her Son, and ſo to her Grandchild *Tho.* Earl of *Arundel*, and Earl Marſhal of *England* now living, in whoſe line God hold them.

8. The Earl of *Shrewsbury* was *Francis Talbott*, who by his firſt Wife *Mary* Daughter of *Tho.* Lord *Dacres* of *Gilſland* had Iſſue, *George* his eldeſt Son, the ſixth Earl of *Shrewsbury*; and *Tho.* who died at *Sheffield* without iſſue.

Earl *George* had two Wives and four Sons, beſides three Daughters by his firſt Wife; no Iſſue by his ſecond.

Francis Lord *Talbott* his eldeſt Son was married, but died without Iſſue.

Gilbert

Gilbert his ſecond Son was the 7th Earl of that Family, married and had Iſſue two Sons *John* and *George*, but both of them died in their Infancy without other Iſſue-Male of their Father; whoſe Heirs therefore were three Daughters.

Edward, 3d. Son of *George*, was the 8th. Earl, he married but died without Iſſue, 2 *Feb.* 1617.

Henry the 4th's Son married and died without Iſſue-Male. Thus was all the Iſſue-Male of *Francis* Earl of *Shrewsbury*, one of the Peers of the Upper-Houſe at the paſſing of the Act aforeſaid utterly extinct, and the Earldom tranſlated to another Family of that Name, the *Talbotts* of *Grafton* deſcending from *John Talbott* the ſecond Earl of *Shrewsbury* (who died *Anno* 39. *Henry* VI.) by his 3d. Son Sir *Gilbert Talbott* Captain of *Calice*.

York in Tit. Shrewsbury.

9. The Earl of *Eſſex*, *Henry Bourchier*, that was a Peer of Parliament at the Act of Diſſolution in 27. *Henry* VIII. broke his Neck by a fall from an Horſe about 10 Weeks before this Parliament, *viz* on the 12th of *March* in 31. *Henry* VIII. and having no Iſſue-Male, the King gave his Earldom to *Thomas* Lord *Cromwell*, who in his Bipartite Dignity ſate among the

Eccleſiaſtical Peers, and firſt of the Rank as the King's Vicegerent in *Spiritualibus*; and here among the Lay-Peers, as in his own Right a Temporal Earl: and Temporal indeed, for not long after he was turned out of all his Offices, attainted and beheaded, as we have formerly ſhewed. He brought in the Bill the 3d. time, and it was expedited the 23d. of *May*, but within two Months following, *viz* 29. *July*, himſelf was attainted in the ſame Parliament and condemned, ſo that vengeance fell ſpeedily upon him.

10. The Earl of *Darby* was *Edward* Lord *Stanley*, a Peer of the Realm both in this and in 27. of the King, he had divers Sons and Daughters; his eldeſt Son *Henry* was Earl after him, and left two Sons *Ferdinando* and *William*. *Ferdinando* ſucceeded in the Earldom, and died without Iſſue-Male 1594. leaving 3 Daughters, and Heirs, who ſhared ſo deep in the Patrimony of this goodly Earldom, as they not only pulled the Feathers from the Wings of it, (whereby in times paſt it hath been ſo powerfull) but the Wings from the very Body.

11. The Earl of *Worceſter* was *Henry Somerſet* Lord *Herbert*, a Peer alſo in 27. This honourable Family ſeems more fortunate

tunate than any of the precedent, for their lineal deſcent remains entire and without blemiſh, having at this day many Noble Branches. Yet was not the Iſſue of Earl *Henry* free from the Hand of God; for his 3d. Son *Thomas Somerſett* died in the Tower of *London*, *Francis* his 4th and youngeſt Son was ſlain at *Maſſellborough*-Field, and his Son-in-Law the Earl of *Northumberland*, that married his Daughter the Lady *Anne*, was beheaded at *York*, 1572.

12. The Earl of *Rutland* was *Tho. Manours*, both in this Parliament and the 27th. He had 5 Sons and 6 Daughters, and died in 35. *Henry* VIII. his eldeſt Son *Henry* was Earl after him, and had Iſſue *Edward* the 3d. Earl of that Family, who had only a Daughter an Heir, and died without Iſſue-Male.

John Brother of *Edward* was the 4th Earl, he had 3 Sons, *Edward* that died an Infant, *Roger* and *Francis*.

Roger ſucceeded and was the 5th Earl, he had only one Daughter his ſole Heir, married to Sir *Philip Sydney* (ſlain at *Zutphen*) and died without Iſſue-Male.

Francis after his Brother *Roger* was the 6th Earl; he was twice married; by his firſt Wife he had Iſſue only the Lady *Ca-*

therine, married to the Duke of *Buckingham*, who was murthered by *Felton*. And two Sons by his ſecond Wife *Henry* Lord *Roſſe*, and *Francis* Lord *Roſſe* of *Homelake*, who died both young without Iſſue.

13. The Earl of *Cumberland* both in 27 and 31. *Henry* VIII. was *Henry Clifford*, who died 34. of the King. He had Iſſue *Henry* the 2d Earl of *Cumberland*, who had Iſſue *George* the 3d. Earl, a valiant Soldier, ſucceſsfull in his Enterprizes. He had Iſſue two Sons, *Francis* Lord *Clifford*, and *Robert* that died young, and a Daughter the Lady *Anne*, married to *Richard Sackvill* Earl of *Dorſett*, who died, as did alſo this Earl of *Cumberland* without Iſſue-Male.

Francis Brother of *George* was the 4th Earl, who had Iſſue *Henry* Lord *Clifford*.

14. The Earl of *Suſſex* was *Robert Ratcliff* created 8. *Decemb.* 21. *Henry* 8. He had three Wives, and more Sons beſides Daughters, and died 28. *Nov.* 1541. 34. *Henry* 8. his Son and Heir *Henry* Earl of *Suſſex* had five Sons, whereof *Egremont* his Son by the ſecond Wife was attainted of Treaſon, *Thomas* the third Earl, Son and Heir of *Henry* had two Wives, but died without Iſſue.

15. The

15. The Earl of *Huntington* was *George* Lord *Haſtings* created 21. *Henry* 8. He had Iſſue *Francis* the 2d. Earl, and Sir *Edward Haſtings* whom Queen *Mary* made Baron of *Loughborough*, that died without Iſſue. Sir *Thomas Haſtings* alſo who died without Iſſue. And *Henry* and *William* beſides three Daughters. *Francis* the 2d. Earl had Iſſue *Henry* the third Earl who died without Iſſue, and four other Sons whereof *William* died without Iſſue. Sir *George Haſtings* Brother of *Francis* ſucceeded in the Earldom, and left many Male-branches, whereof *Henry* the Iſſue of his eldeſt Son *Francis* was the fifth Earl, and had Iſſue *Ferdinando.* —

16. The Earl of *Hertford* was *Edward Seymour* created *Anno* 29. *Henry* 8. made Duke of *Somerſet*, &c. *Edw.* 6. He was committed to the Tower in the third Year of the King for divers great Offences, but then obtained a Pardon, and being arraigned of Treaſon and Felony, 1° *Decemb.* 5. *Regis* was quit for the Treaſon, and condemn'd for the Felony, and therefore beheaded the 22d of *July* following. He had two Sons by his firſt Wife that died without Iſſue.

Edward his 3d. Son or eldeſt by his 2d. Wife the Lady *Anne*, Daughter of *John*

Stanhope, Eſq; ſucceeded in all his Fathers Honours for a ſhort time, namely from the Death of his Father on 22 *June* 5. *Edw.* 6. to the End of the next Seſſion of Parliament, which was the 25th of *April* following: But the Honours being entail'd upon him; and therefore not forfeited for his Father's Attaindure for Felony. Misfortune and the Malice of his Adverſaries yet ſo wrought upon him; as in this Seſſion they were all taken from him by Parliament with moſt of his Inheritance, which gracious Queen *Elizabeth* commiſerating, reſtor'd him to the Earldom of *Hertford*, and Barony of *Seymour*. To let paſs his other Off-ſpring his Grandchild *Edward* the 3d. Earl of *Hertford* fell into King *James*'s diſpleaſure by marrying the Lady *Arabella Stuart*, for which both of them were committed to the Tower.

17. The Earl of *Bridgwater* was *Henry* Lord *Daubeney* created 20 *July* 30. *Hen.* 8. He died without Iſſue *Anno Edw.* 6. and ſo his Name, Family and Dignity was extinct. This Earl of *Bridgwater* was reduc'd to that extremity that he had not a Servant to wait on him in his laſt ſickneſs, nor means to buy Fire or Candles, or to bury him, but what was done for him

him in Charity by his ſiſter *Cicely*, married to *John Bourchier* the firſt of that Name, Earl of *Bathe*.

Verba Henrici Bourchier manu ſua ſcripta.

A Catalogue of the Barons preſent in Parliament.

1. *Audley*; Then *John Tonchet* Lord *Audley*, who had Iſſue *George Tonchet* Lord *Audley*, who had Iſſue *Henry Tonchet* Lord *Audley*, who had Iſſue *George Tonchet* Lord *Audley*, and Earl of *Caſtle-Haven* attainted and beheaded, and the Barony of *Audley* being in fee extinguiſht.

2. *Zouche*; Was *John* Lord *Zouche*, who had Iſſue *Richard* Lord *Zouche*, who had Iſſue *Edward* Lord *Zouche* (Son of *George* Lord *Zouche*) Lord St. *Maur* and *Cantelupe* of *Harringworth* in *Northamptonſhire*, who ſold his ancient Inheritance, died without Iſſue-Male, and his Barony extinct, 1 *Caroli*: His firſt Wife proving diſloyal ſhe was divorced from him, that he regarded not the two Daughters which he had, whom therefore he ſuffered to marry far below his Degree and Honour, as himſelf ſaith in his Will upon Record. The Eldeſt being married to Sir *William Tate* in *Nor-*

thamptonſhire, the other to ——— in *Worceſterſhire.*

3. *De-laware*; *Tho. Neſt* Lord *De-laware*, Son of *Tho.* Lord *De-laware* that died the 16th. *Henry* 8. married *Eliz.* Daughter and Co-heir of *John Bonvill*, died without Iſſue. *William Neſt*, Son of *George Neſt*, Brother of *Tho.* Lord *De-laware* being of the Age of 18 Years, 1 *Edw.* 6. was diſabled by Parliament to ſucceed his Uncle, as conceiv'd to have imagined his Death, and 2 or 3 of *Philip* and *Mary* was attainted of Treaſon by Commiſſion in *London.* Reſtored in Blood as Heir to Sir *George* his Father about 3 or 5 *Eliz.* and created a new Baron, *De-laware* in 8. and had Iſſue *Tho. De-laware*, Father or Grandfather of him now living.

4. *Morley*; *Henry Parker* made Lord *Morley* in right of *Alice* his Mother, Daughter and Heir of *William Lovell.* Lord *Morley* died 27 *Novemb.* 4. *Mar.* had Iſſue *Henry*, who died in the Life of his Father, leaving Iſſue *Hen.* Lord *Morley* that died at *Paris* 1578. Had Iſſue *Edw.* Lord *Morley* who died *April* 1618, and had Iſſue *William* Lord *Morley*, and made *Montegle* 1 *Jacobi*, and died 1622. and had Iſſue *Henry* Lord *Morley* and *Montegle* now living, and *Francis.*

5. *Da-*

5. *Dacres: Thomas Fines* Lord *Dacres* of the *South*, being in company with certain Gentlemen hunting in *Nicholas Potham*'s Park, there committed a Riot and Murther of *Branſrigg*. He was hang'd at *Tyburn* on St. *Peter* s Day 33 *Hen.* 8. He had iſſue, *Thomas* Lord *Dacres* who died within age, and *Gregory* Lord *Dacres* who died without iſſue 1594, and his Family ſo extinct. *Margery* his Siſter and Heir was married to *Sampſon Leonard*, who had iſſue *Henry* Lord *Dacres*, who had iſſue *Richard* Lord *Dacres* Father of—— now Lord *Dacres* a Child.

6. *Dacres* of *Gilſland*; *William* died 1563, had iſſue *Thomas* Lord *Dacres*, *Leonard*, *George* S. P. *Edward*, *Francis*. *George* Lord *Dacres* Son of *Thomas* Lord *Dacres*, being but 7 Years old, and granted Ward to the Duke of *Norfolk*, brake his Neck by a fall from a Vaulting-horſe at *Charterhouſe*, *Anno* .... *Eliz.* And his Barony and Family extinct, he dying without iſſue Male; his two Siſters and Heirs were married to the Dukes Sons *Philip* Earl of *Arundel*, and the Lord *William Howard*. *Thomas* Lord *Dacres* Son of *William* Lord *Dacres* had iſſue, *William* ſlain at *Thetford* 1569, his Siſters and Heirs, *Anne* married to *Philip Howard*,

Mary

Mary married to *Thomas Howard*, *Elizabeth* to Lord *William Howard.*

7. *Cobham: George Brook* Lord *Cobham* (Son of *Thomas* Lord *Cobham*, who died 1529) died 1558; had Iſſue *William* Lord *Cobham.* He died 1597, and five other Sons, which *William* had Iſſue, *Henry Brook* Lord *Cobham*, attainted and died 1618, *S. P.* and Sir *William Brook*, *S. P.* and *George Brook* attainted and executed at *Wincheſter*, *An.* 1603, the Barony extinct.

8. *Maltravers: Henry Fitz-Alam* Son of *William Fitz-Alam* the 10th Earl of *Arundel*; which *William* died 35 *H.* 8. was in the life of his Father Lord *Maltravers* and Baron of Parliament, and after the death of his Father the laſt Earl of *Arundel* of that Name.

9. *Ferrers: Walter* Lord *Devreux*, Lord *Ferrers* of *Chartley*, Son of *John Devreux* Lord *Ferrers*, was created Vicount *Hereford* 1 *Edward* 6. had Iſſue, *Richard* that died in the life of his Father, and had Iſſue *Walter Devreux* Earl of *Eſſex*, ſuſpected to be poiſon'd, and had Iſſue, *Robert Devreux* Earl of *Eſſex*, attainted and executed 1601, and *Walter Devreux* ſlain at the Siege of *Roan.* Earl *Robert* had iſſue *Robert* reſtor'd 1. *Jacobi.*

10. *Powis:*

10. *Powis: Edward Grey* of *Northumberland* Lord *Powis*, Son of *John Grey* Lord *Powis*, married *Anne* the baſe Daughter of *Charles Brandon* Duke of *Suffolk*, and died without iſſue, and his Family extinct.

11. *Clinton: Edw.* Lord *Clinton*, whoſe Father died 9 *Hen.* 8. was made Earl of *Lincoln* 14 *Eliz.* and died 27th *Eliz.* and had Iſſue, *Henry* Earl of *Lincoln*, who had Iſſue *Thomas* Earl of *Lincoln* Father of *Theophilus* now Earl.

12. *Scroope: John* Lord *Scroope* of *Bolton*, Son of *Henry* Lord *Scroope* of *Bolton*; which *John* in *Henry* 8's time married the Daughter of the Earl of *Cumberland*, had Iſſue *Henry* Lord *Scroope*, who died 1592, and had Iſſue, *Thomas* Lord *Scroope*, who died 1609 who had Iſſue *Emanuel* Lord *Scroope*, Earl of *Sunderland* that died without lawful Iſſue, and both Barony and Earldom extinct.

13. *William Sturton* had Iſſue *Charles* Lord *Sturton*, who for murthering Mr. *Argile* and his Son, was hang'd at *Salsbury* 6. *March* 1565. He had Iſſue *John* Lord *Sturton* S. P. and *Edw.* now Lord *Sturton.*

14. *Latimer: John Nevil* Lord *Latimer* lived 23 *Hen.* 8. and had Iſſue *John*

Nevil

Nevil Lord *Latimer*, who died 1577, 19 *Eliz.* without Iſſue Male, and his Family and Barony extinct, notwithſtanding his four Daughters.

15. *Montjoy: Charles Blunt* Lord *Montjoy* who ſucceed his Father *William Blunt* Lord *Montjoy*, and died 38 *Henry* 8. had Iſſue *James* Lord *Montjoy* who died 1581, had Iſſue *William* Lord *Montjoy* S. P. 1594, and *Charles* made Earl of *Devon* 1603 and died 1606 without lawful Iſſue, ſo the Family and Barony was extinct, but for a baſe Son of his, *Montjoy Blunt* was created Lord *Montjoy* 3 *Jacobi* and afterwards Earl of *Newport*, *Anno* 4.

16. *Lumley: John* Lord *Lumley* marry'd *Jane* the eldeſt Daughter and Co-heir of *Henry Fitz-Alam* the laſt Earl of *Arundel* of that name, and had by her *Charles*, *Thomas* and *Mary*, who died all without Iſſue, ſo his line was extinct.

17. *Montegle:* Sir *Edward Stanley* created Lord *Montegle* 6 *Henry* 8. had Iſſue, *Thomas Stanley* Lord *Montegle*, who married *Mary* Daughter of *Charles Brandon* Duke of *Suffolk*, and had iſſue *William Stanley* Lord *Montegle*, who died without iſſue Male and his Barony extinct, till King *James Anno* 1. conferr'd it on *William Parker* after Lord *Morley*, for revealing

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the *Gunpowder-Treaſon*, having married *Elizabeth* Daughter and ſole Heir of the aforeſaid *William.*

18. *Windſor: Andrew Windſor* made 21 *Henry* 8. and died 33, and had iſſue *William* Lord *Windſor*, *q. ob.* 1558, who had iſſue *Edward* Lord *Windſor*, who died 1575, who had *Fredrick* Lord *Windſor* who died *Sept.* 28 *Eliz.* and *Henry* Lord *Windſor* who died 1605, who had iſſue *Thomas* now Lord *Windſor*, yet without iſſue:

19. *Wentworth: Thomas* Lord *Wentworth* made 21 *Henry* 8. had iſſue *Thomas* Lord *Wentworth*, who died 1590, who had iſſue *William Wentworth*, who died 1582, S. P. and *Henry* Lord *Wentworth*, who died 1593, who had iſſue *Thomas* Lord *Wentworth*, created Earl of *Cleveland* 1 *Caroli*, and had iſſue, *Thomas* his Son and Heir apparent.

20. *Burrough: Thomas* Lord *Burrough* had iſſue, *Edward* that married Qu. *Catherine* now S. P. *William* who had iſſue, *Henry* eldeſt Son ſlain by Sir *Tho. Holcroft* near *Kingſton Anno* 1578, and *Thomas* Lord *Burrough* Deputy of *Ireland*, and Sir *John Burrough* ſlain by Sir *John Gilbert* 1594. *Thomas* Lord *Burrough* had Iſſue, *Robert* Lord *Burrough* that died a Child without iſſue 1601, and the Barony extinct.

tinct. The firſt *Thomas* had iſſue beſides *Edward* and *William* Sir *Thomas Burrough* (S. P.) and *Henry* Father of *Nicholas*, who had iſſue Sir *John Burrough* (*ut creditur*) ſlain at *Rees*.

21. *Bray* (Sir *Edmund*) made Baron 21 *Hen.* 8. and had iſſue, *John* Lord *Bray*, died without iſſue, and ſo the Barony and Line extinct, but he had ſix Siſters.

22. *Walter Hungerford* made Baron of *Hatsbury* 28 *Hen.* 8. was beheaded for Buggery, and his Barony extinct, yet he had iſſue Sir *Walter Hungerford* Knight, who died without iſſue Male, and ſo this Family extinct.

23. *St. John: William Paulet* was created Lord *St. John* of *Baſing* 30 *Hen.* 8. and made Earl of *Wiltſhire* 3 *Edward* 6. and 5 *Edward* 6. Marqueſs of *Wincheſter*, who had iſſue *John* Marqueſs, who had iſſue *William* Marqueſs, who had iſſue *William* Marqueſs Father of *William* Lord *St. John* that died S. P. and of *John* now Marqueſs.

24. Sir *John Ruſſel* was made Baron 30 *Hen.* 8. and Earl of *Bedford* 3 *Edw.* 6. he had *Woburn* Abby for his Dwelling-houſe with the Church turned to a ſtrange uſe even the Stable; he had *Francis* the ſecond Earl of *Bedford* his ſole iſſue, who had four Sons and three Daughters, 1. *Edmund*

mund Lord *Ruſſel* died without iſſue. 2. *John* Lord *Ruſſel* died without iſſue Male. 3. *Francis* Lord *Ruſſel* treacherouſly ſlain by the *Scots* in time of Truce; but left two Sons who died without iſſue, *Edward* the 4th Earl of *Bedford*, and then Sir *William* 4th Son of the firſt *Francis*, was by King *James* made Lord *Ruſſel* of *Thornhaugh*, whoſe Son *Francis* is now the 5th Earl, and long may he live and proſper.

25. *William Parr*, made Baron *Parr* of *Kendall* 9. *March*, 30 *H.* 8. after Earl of *Eſſex*, and laſtly, Marqueſs *Nortſton*, had three Wives, was divorced from his firſt, and died without iſſue. *York*, 186.

Leonard Lord *Gray*, Lord Lieutenant of *Ireland*, holdeth a Parliament in *Ireland* 1. *Maii*, 28 *Hen.* 8. at *Dublin*, wherein he paſſeth an Act for the ſuppreſſing of Abbies. *Chron.* of *Ireland*, *pag.* 100. In the 32 of the King he is called home and ſent to the *Tower*, and in the 25th of *June* 33 he was to be arraigned in the King's Bench at *Weſtminſter*, and to be try'd by a Jury of Knights, being no Lord of Parliament, but confeſſing the Indictment, had his Judgment, and was beheaded at *Tower-Hill* the third Day following; a Man of ſingular Valour, that had formerly ſerv'd his

his Prince and Country moſt honourably in *France* and *Ireland*. *Stow*, 32 *Hen.* 8. and 33.

Now I labour in obſerving the Particulars, ſeeing the whole body of the Baronage is ſince that fallen ſo much from their ancient luſtre, magnitude and eſtimation. I that about 50 Years agoe did behold with what great reſpect, obſervance and diſtance, principal Men of Countries apply'd themſelves to ſome of the meaneſt Barons, and ſo with what familiarity inferiour Gentlemen often do accoſt many of theſe of our times, cannot but wonder either at the Declination of the one, or at the Arrogance of the other; but I remember what an eminent Divine once ſaid in a Sermon; he compared Honour among Dignities to Gold, the heavieſt and moſt precious Metal, but Gold (ſaith he) may be beaten ſo thin, as the very Breath will blow it away; ſo Honour may be diſpers'd ſo popularly, that the Reputation of it will be pretermitted.

To ſay what I obſerve herein, as the Nobility ſpoiled God of his Honour by putting thoſe things from him, and communicating them to lazy and vulgar Perſons; ſo God to requite them hath taken

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the ancient Honours of Nobility, and communicating them to the meaneſt of the People, to Shop-keepers, Taverners, Taylors, Tradeſmen, Burghers, Brewers, Graſiers; and it may be ſuppoſed, that as *Conſtantine the Great* ſeeing the inconvenience of the multitude of *Comites* of his time diſtinguiſhed them, as *Euſebius* reporteth, into three degrees making the latter far inferior to the former; ſo may it one day come to paſs among theſe of our times; and it ſhall not want ſome precedent of our own to the like purpoſe. *Vide, Gloſſarium in voc. Comes*, pag. 109.

De Vitâ Conſt. l. 4. c. 1.

IV. *What hath happened to the* Crown *it ſelf.*

It now remaineth to ſhew how the Lands themſelves thus pulled from the Church, have thriven with the Crown, and in the Hands of the King his Heirs and Succeſſors; truly no otherwiſe than the Archbiſhop I ſpake of ſo long ſince foretold. For they have melted and dropt away from the Crown like Snow; yet herein that Snow leaves moiſture, to enrich the Ground, but thoſe nothing ſave dry and fruitleſs Coffers; for now they are all gone in a manner, and little to

ſpeak of remaining for them to the Treaſury; for my own part, I think the Crown the happier that they are gone, but very unhappy in their manner of going, for as
Judg. 16. *Sampſon* going out of *Gaza* carried with him the Gates, the Bars and Poſts of the City, leaving it thereby expoſed to Enemies, weak and undefenced, ſo thoſe Lands going from the Crown, have carried away with them the very Crown-Lands themſelves, which were in former times, the glorious Gates of Regal Magnificence, the preſent and ready Bars of Security at all Neceſſities, and like immoveable Poſts, or *Hercules* Pillars in all the tranſmigrations of Crown and Kingdom, had to our Time (1000 Years and upward) remained fixed and amor[illegible] to the Scepter. Theſe, I ſay, are in effect all gone, ſince the Diſſolution: the new Piece hath rent away the old Garment, and the Title of *terra Regis*, within *Dooms-day Book*, was generally the Target in every County, is now a Blank, I fear, in moſt of them.

But his Majeſty hath a great Fee-farm reſerved out of the greateſt part of both of them, 40000*l.* a Year, they ſay, out of the Crown Lands, and 60000*l.* out of the Church Lands: I confeſs it makes a goodly

goodly ſound, yet is it but froth in reſpect of the ſolid Land, which is deemed to be more than ten times, if not twenty times as much, and this being but *ſuccus redditus*, a ſick and languiſhing Rent, will grow daily as our Rents of Aſſeſs have already done, to be of leſſer worth, as the price of Lands and Commodities increaſe and riſe higher; but I hear there is . . . . . thouſand pounds a Year of the Crown-lands gone, without any Reſervation at all, and above . . . . . thouſand likewiſe of the Church Lands; and to tell the truth, which my ſelf do well know, a great proportion of the Fee-farm Rents themſelves are likewiſe aliened already, but *mihi Cynthius aurem vellit*, I muſt launch no further.

V. *What happened to the* whole Kingdom *generally.*

What the whole Body of the Kingdom hath ſuffered ſince theſe Acts of Confiſcation of the Monaſteries and their Churches is very remarkable; let the Monks and Friers ſhift as they deſerv'd, the good if you will, and the bad together, my purpoſe is not to defend their Iniquities; the thing I lament is, that the Wheat pe-

riſh'd with the Darnel, things of good and pious Inſtitution, with thoſe that abuſed and perverted them; by reaſon whereof the Service of God was not only grievouſly wounded, and bleedeth at this day, but infinite Works of Charity (whereby the Poor were univerſally reliev'd thro' the Kingdon) were utterly cut off and extinguiſh'd; many thouſand maſterleſs Servants turn'd looſe into the World, and many thouſand of poor People which were conſtantly fed, clad and nouriſhed by the Monaſteries, now like young Ravens ſeek their Meat at God. Every Monaſtery according to their Ability had an Ambery (greater or little) for the daily relief of the Poor about them. Every principal Monaſtery an Hoſpital commonly for Travellers, and an Infirmary, which we now call a Spittle, for the ſick and diſeaſed Perſons, with Officers and Attendants to take care of them. Gentlmen and others having Children without means of Maintenance had them here brought up and provided for, which courſe in ſome Countries, and namely in *Pomerland*, (as I hear) is ſtill obſerved, tho' Monks and Friers be abandoned. Theſe and ſuch other Miſeries falling upon the meaner ſort of People, drove them into ſo many Rebellions,

bellions, as we ſpake of, and rung ſuch loud peals in the King's Ears, that on his Death-bed he gave back the Spittle of St. *Bartholomew's* in *Smithfield* (lately valued, ſaith *Stow*) at 308 *l.* 6 *s.* 7 *d.* and the Church of the *Gray-Friers* valued at 32 *l.* 19 *s.* 7 *d.* with other Churches, and 500 Marks a Year added to it, to be united and called *Chriſt Church* founded by King *Henry* 8. and to be Hoſpitals for relieving the Poor, the Biſhop of *Rocheſter* declaring his Bounty at *Paul's* Croſs, on the 3d of *Jan.* and on the 28th day following the King died, *viz.* the 28 *Jan.*

This touching the Poor.

VI. *What happened to* private Owners *of the Monaſteries particularly.*

I turn now to the richer ſort, and ſhall not need to ſpeak of the Clergy, whoſe irreparable Miſery *Piers Ploughman* foreſaw ſo many Ages before, ſaying, That a King ſhould come that ſhould give the Abbat of *Abingdon* ſuch a blow, as incurable ſhould be the Wound thereof. Their Miſery and Wrack is ſo notorious, as it needs no Pen to decypher it; nor will I ſpeak of the loſs that the Lay-men our Grandfathers had by this means in their

right of Founders and Patronage, Mean-tenures, Rents-ſervices, Penſions, Corrodies, and many other Duties and Privileges, whereof ſome were ſaved by the Statutes, yet by little and little all in effect worn out and gone. Thoſe, I ſay, I ſpeak not of, for that they are Wounds grown up and forgotten; but of one inſtead of all, that immortal and incurable Wound, which every day bleedeth more than other, given to us and our Poſterity by the infinite number of Tenures by Knights ſervice *in capite*, either newly created upon granting out of theſe Monaſteries and Lands, or daily raiſed by double *Ignoramus*, in every Town almoſt of the Kingdom. For as the Abbies had Lands commonly ſcattered abroad, in every of them, in ſome greater or leſſer quantity, according to the Ability of their Benefactors, ſo the Leproſie of this Tenure comes thereby as generally to be ſcatter'd thro' the Kingdom. And whereas before that time, very few did hold on that manner beſides the Nobility and principal Gentlemen that were owners of great Lordſhips and Poſſeſſions, which from time to time deſcended intirely to their Heirs, and were not broken out into ſmall parcels amongſt inferiour Tenents and

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mean Purchaſers. Now by reaſon that thoſe Abby Lands are minced into ſuch infinite numbers of little Quillets, and thereby privily ſown (like the Tares in the Parable) almoſt in every Man's Inheritance, very few (not having their Tenure certain from the King by Patent) can aſſure themſelves to be free from this Calamity. The truth is, that originally none held *in Capite*, but Peers of the Realm, who were therefore called the King's Barons, and ſuch as by this their Tenure (as appears by the Council of *Clarendon* 10 *Hen.* 2.) had the privilege to ſit in the King's Houſe, and to hear and judge all Cauſes brought before the King, and to be of his great Council. And tho' afterwards the meaner of them were neglected, yet King *John* was tied by his great Charter to call them all to Parliament, where the Knights of the Shires in that reſpect have their place at this day.

I am too prone (you ſee) to run out of my way into this Diſcourſe, but to hold me nearer to my Center, I cannot but admire what mov'd the Parliament in 27 *Henry* 8. *cap.* 27. to enact, that a Tenure *in Capite* by Knights Service ſhould be reſerv'd to the King, upon their granting out of their Abbies and their Lands, as tho'

it were some singular benefit to the Commonwealth: It may be they conceiv'd, that according to the Project of the Parliament at *Leicester* in 2 *Hen.* 5. that the King should thereby have a perpetual means to support a standing Army, or to have it ready whensoever need required, and so ease the Subject of all Military Contribution. O how far was that great School of Wisdom deceived! or what hath that Art of theirs produc'd other than as if some Scholars had bound their Masters for to whip them soundly; and I suppose they have had their fill of it long e're this time.

But these Tenures by being by this means multiply'd in such excessive manner, the Kings former Officers, that before could span their Business with their Hand, could not now fathom this with both their Arms. The greater Harvest must have greater Barns and more Labourers, and therefore in 32 *Hen.* 8. *cap.* 46. and 33 *Hen* 8. *cap.* 22. and 39. the Court now called of Wards and Liveries, with the Orders, Officers and Ministers thereto belonging, was erected. What is thereby fallen upon the Subject, I need not relate; heavy Experience makes it generally known, and generally felt; one while by Wardship and Marriage, another

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while by ſuing out Livery and *Ouſter ſe main*, by Pardons of Alienation, Concealments, Intruſions, reſpite of Homage, and other Calamities accompanying this Tenure, almoſt innumerable, conſuming the Fruit of the Wards Lands for many Years, and (as ſometimes I have ſeen) for many Ages the Grandfathers, Fathers and Sons Inheritance militant together in this Court; the Mother equally lamenting the Death of her Husband, and the Captivity of her Child, the Confiſcation of his Lands for the 3d part of his Age, and the Ranſom of his Perſon before he can enter into the World; the Family oftentimes ſo ruin'd and impoveriſh'd, as if at laſt it recover, yet it ſtands tottering and lame for a long time after. Marriage is honourable and inſtituted by God in *Paradiſe*; do you think that a Man by the Word of God may be compelled to pay for a Licence to marry? I doubt the Schoolmen would not ſo determine it; nor did any civil or moral Nation of old admit it; the Cuſtom roſe from the barbarous *Goths* and *Longobards*, and yet I confeſs not without reaſon, as the Genius of their Nation did then lead them, and by their Example, all others where they conquered. It was an impious manner of

thoſe

thoſe times to hold Malice and Enmity, one Family againſt another, and againſt their Friends and Alliances from one Generation to another; our Anceſtors called it *deadly feude*, the Feudiſts, *feudam*; and *Tacitus* in his time noteth it of *Germans*, ſaying, *Inimicitias mutuò ponunt & ſuſcipiunt.* It was therefore of urgent neceſſity, that the Lord ſhould be well aſſur'd that his Tenant married not unto any Family that might be either in feud with him, or in alliance with them that were: and to prevent that danger (as appears by the Charter of *Hen.* 1. *cap.* 4.) the Lord would have him bound not to marry without his conſent, for which in the beginning the Tenant gave his Lord ſome ſmall matter, as *munus honorarium*; but from thence it grew afterwards to *Nundinaria gratiſſima.* And as Bondmen uſed to pay to their Lords Chiefage for their Marriage, ſo the Tenants by Knights Service, which in the Feudal Law is called *Feudum nobile*, is likewiſe ſubject to this brand of Servitude, and more grievouſly in ſome reſpect. But I reverence the Law I live under and hath been ſo long receiv'd and practis'd, all I aim at, is only to ſhew in the courſe of my Argument, the Evils that have either fallen newly upon

on us, or been encreaſed ſince the Confiſcation of the Churches and Church-patrimony, which if it be not offenſive, I may ſay, doth ſeem to be foretold 800 Years ſince by one *Egelzedus* an Hermit, who aſſigned three Cauſes of thoſe Evils, *viz. Firſt*, Effuſion of Blood. 2*ly*, Drunkenneſs, and 3*ly*, Contempt of the Houſe of God, telling us farther, That we ſhould know the time of the fulfilling this Prophecy, by the various faſhions and mutability of Apparel that ſhould be in uſe, the very ear-mark of the Age we live in.

How this Contempt of the Houſe of God worketh upon the Sacrilegious Inſtruments thereof, is to be ſeen in the Particulars before recited, to which if I ſhould run higher into former Ages, or further from home in other Countries, I might tire you with thouſands of Examples. But for a Concluſion mark this by the way, that as *England* hath not been faulty alone in this kind of Tranſgreſſion, ſo other Nations offending in like manner, have likewiſe taſted of the ſame Corrections, or others like them.

Scotland after the raſing of their Monaſteries hath had the Royal Throne removed from them and placed in another Kingdom.

The

The *Low-Countries* harraſſed with a continued War of 60 Years and more.

The *Palſgrave* beaten out of his own Dominions, and living now with his Royal Wife and Children in lamentable Exile, to which may be added (as concurring with the uſual Infelicity of meddling with Church Lands) that the *Palſgrave* having attained the Crown of *Bohemia*, and ſeizing the Eccleſiaſtical Livings there for maintenance of his Wars (as the Report goes) he was preſently caſt out both of that Kingdom, and of his other Inheritance.

Having mentioned this unfortunate Prince, I muſt add alſo another accident that befell him in this kind. The State of the *Low Countries* while he lived in Exile among them, gave unto him as a place of Recreation the Abby of *Regutian* near *Utrecht*, where intending a ſumptuous Building, he drew out thereof ſuch Materials of Stone and Timber, as might be uſefull to his new Deſigns, and making a Store-houſe of the Abby-Church, laid them up there to be in readineſs. It chanc'd that the truly noble Lord *Craven* returning out of *Italy* (where my Son was very happily fallen into his Company) he went to this place to viſit the

i. e. Sir *John Spelman.*

Prince,

Prince, whom they called the King of *Bohemia.* My Son ſeeing what the King was about, and how he had prophaned the Church by making it a Store-houſe, ſaid to my Lord *Craven*, That he fear'd it might be ominous to the King; my Lord anſwer'd, I will tell him what you ſay; and turning to the King ſaid, This Gentleman fears this that your Majeſty doth will not be proſperous to you; the King anſwered, That was but a Conceit, and ſo paſs'd it over. But mark what follow'd upon it. The King within a few Months after paſſing in a Bark with the Prince his eldeſt Son over the *Delf* of *Harlam*, his Boat was caſually ſtemm'd and overturn'd by a Barge that met him in the Night, and tho' he himſelf with great difficulty was ſav'd, yet that hopefull Prince his Son had not that wofull happineſs to be drowned right-out, but after he was drench'd in the Water, and gotten upon the Maſt of the Bark wherein they periſh'd, he was there moſt miſerably ſtarv'd with Cold and frozen to Death. And the Father himſelf while he lamented the death of his Son, was by an unuſual death of Princes taken away by the Plague, laying thus the firſt Stone of his unfortunate Building, like that of the Walls of *Jericho*, in the death

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of his eldeſt Son, and prevented in the reſt by his own death. God's Judgments are his Secrets; I only tell Concurrences.

The other *German* Princes perſecuted with the Sword, and ſpoil'd of their Liberties.

How carefull the Heathens were not to miſuſe things conſecrated to Almighty God.

When the *Philiſtines* had taken the Ark, they with all Reverence plac'd it in the Houſe of their God *Dagon*; and fearing to keep it, return'd it back with Oblations.

So *Nabuchodonoſor* having taken away the holy Veſſels of the Temple, abuſed them not to prophane uſes, but kept them religiouſly in the Houſe of his God.

And when *Belſhazar* and his Kingdom was by the Juſtice of God extinguiſhed for abuſing of them, and that thereby they came to the Hands of *Cyrus* in the Conqueſt of *Babylon*; he underſtanding that they belonged to the Temple of God in *Jeruſalem*, would not be owner of them but ſent them back to *Jeruſalem*: St. *Jerom* notes on *Dan.* 5. *Quam diu vaſa fuerunt in idolio Babylonicis non eſt iratus Dominus (videbantur enim rem Dei ſecundum pravam quandam opinionem, tamen divino cultui*

cultui conſecrâſſe) poſtquam autem humanis uſibus divina contaminant ſtatim pœna ſequitur, poſt ſacrilegium.

Moſt remarkable is the Piety of the Heathen King *Darius*, 2 *Macab.* 1. 34. who hearing of the Pit, wherein the holy Fire had been hid by the Prophet *Jeremy*, and being turn'd into Water, was after a long time taken thence by *Nehemiah*, (for the kindling of the Altar-Fire) he cauſed the very place wherein theſe ſanctified things had once been laid, to be walled about, and as holy Ground to be for ever ſequeſtred from Prophanation.

Pompey the Great having taken the City *Jeruſalem* by force, and broken into the Temple, ſeeing the ineſtimable Treaſure and Riches thereof, would neither take, nor ſuffer any thing to be taken thence, but commanded all things to be cleanſed, and the Sacrifices to be continued as they were formerly.

The

The Copy of His Majesty's Letter to the University of Oxon *touching Glebe Tythes in Parsonages impropriated to be reduced to the sufficient and incumbent Minister, as is here mention'd before.*

James Rex,

RIght trusty and well belov'd, We greet you well; the Zeal that Religion might be well planted in this Realm, and all other our Dominions hath caused Us to enter into Consideration of all means that might best serve to the furtherance hereof; Wherein finding that no one thing is a greater impediment than want of competent living to maintain Learned Men in such places of our Kingdom where the ordinary Benefit of the Vicarages doth not suffice and the Parsonages are impropriate, and in Lay-mens Hands, We have found that there could not be a readier way to supply that defect, than if those Impropriations of Tythes might be converted again to the right use, for which they were at present instituted; wherein by God's Grace we have a purpose to do in such of of them as now are, or shall be in Our Hands, whatsoever Our State may well bear: By which Example of Ours, we presume to induce all others, possess'd of the like, to imi-

tate

tate Us, as far as with their Ability they may. In the mean time We have consider'd that to give beginning to so good a work, none were more fit than the Colleges in the Universities, who being so eminent Members of Our State, and having divers of them many such Impropriations, and some of them also a desire, as We are inform'd, to provide for such persons out of such Livings, as shall fall within their powers to dispose, their Example should have great efficacy into all good men in this sort to advance the Glory of Christ's Gospel. And because there may occur in the performance hereof some such particular difficulties as are unknown to Us, We have thought good before We entred further into it, to recommend this Matter to your Consideration, requiring you, Our Chancellour, and in your absence the Vice-Chancellour, and Heads of Houses to assemble your selves, and such discreet Men of all the Colleges, as you shall think meet for such a Consultation, and to propose that matter amongst you, and to consider and set down some speedy course, how upon the Expiration of the Tears in being, of any Lease of Tythes or Glebe impropriate, the same may afterwards be so devised, as Ecclesiastical Persons bred in the Houses to whom the same do belong

reſpectively may be maintain'd, and enabled to execute their Functions, and yet the College provided of ſuch things as are neceſſary for maintaining the ſame; whereof We have no intention to wiſh any prejudice, knowing well how fit it is, that they be ſupported by all good means whatſoever; of which your Deliberation and Reſolution, We do require you to advertiſe Us with as convenient ſpeed as you may, both by Writing under your Hands, and by ſome diſcreet Perſons to be ſent to Us, or Our Council, to make Report of your doings therein. Given under Our Sign at our Caſtle of *Windſor* the 10th of *July* 1603, in the firſt Year of the Reign of *England*, *France* and *Ireland*, and of *Scotland* 30th.

CHAP.

CHAP. VIII.

The particulars of divers Monaſteries in Norfolk, *whereof the late Owners ſince the Diſſolution are extinct, or decayed, or overthrown by Misfortunes and grievous Accidents.*

ABout the Year, I ſuppoſe, 1615 or 1616, I deſcribed with a Pair of Compaſſes in the Mapp of *Norfolk*, a Circle of 12 Miles, the Semi-diameter according to the Scale thereof, placing the Center about 24 the chief Seat of the *Telvertons* within this Circle and the Borders of it; I incloſed the Manſion-houſes of about 24 Families of Gentlemen; and the ſight of as many Monaſteries all ſtanding together at the time of Diſſolution; and I then noted that the Gentlemen's Seats continued at that day in their own Families and Names. But the Monaſteries had flung out their Owners with their Names and Families (all of them ſave 2) thrice at leaſt, and ſome of them 4 or 5 or 6 times, not only by fail of Iſſue, or ordinary Sale, but very often by grievous Ac-

cidents and Misfortunes. I obſerve yet further, that though the Seats of theſe Monaſteries were in the fatteſt and choiceſt Places of all that Part of the Country (for our Anceſtors offer'd like *Abel*, the beſt unto God) yet it hath not happened that any of them to my knowledge, or any other in all this Country, hath been the permanent Habitation of any Family of Note, but like deſolate Places left to Farmers and Husbandmen, no Man almoſt adventuring to build or dwell upon them for dread of Infelicity that purſueth them. Let me here report, what hath been related to me from the Mouth of Sir *Clement Edmonds*, lately a Clark of his Majeſty's Counſel, that did take his knowledge from the Council-books, *viz.* that in the beginning of Queen *Mary*'s Reign the Parliament was not willing to reſtore Popery and the Supremacy to the Pope, unleſs they might be ſuffered to retain the Lands which were lately taken from the Monaſteries; this Reſolution was ſignifi'd to *Rome*, whereto the Pope gave Anſwer, that for the Lands belonging to Religious Houſes he would diſpenſe for detaining of them, but for the Situation of the Houſes, Churches, and ſuch conſecrated Ground, there could be no alienation thereof to pro-

profane Uſes, whereupon thoſe that enjoyed them did not inhabit, or build upon the Houſes, but forſook them for many Years, till the time of Queen *Eliz.* a great Plague happening, the poor People betook themſelves into the remainder of the Houſes,and finding many good Rooms, began to ſettle there, till at length they were put out by them, to whom the grant of the Leaſes and Lands were made. We ſee hereby how fearfull they were long after the Diſſolution to meddle with Places conſecrated to God (though perverted to ſuperſtitious Uſes) when as yet they had no experience what the Succeſs would be; let them therefore that ſhall read this our Collection following, conſider of it as they ſhall ſee Cauſe. I urge nothing, as not medling with the ſecret Judgments of Almighty God, but relate *rem geſtam* only as I have privately gotten notice of it, and obſerved living in theſe parts almoſt all my life, and endeavouring faithfully to underſtand the truth, yet no doubt many things have been miſtaken by thoſe who related them unto me; and therefore I deſire that whereſoever it ſo falleth out, my Credit may not be engaged for it.

Mr. *Stephen's* Treat. 27 *Feb.* 1629

The Collection of divers Ancient Gentlemen's Families in *Norfolk*, all ſtanding and continuing in their Names, and Heirs, with the Poſſeſſors of Religious Houſes ſince the Diſſolution; moſt part whereof are caſt out and changed often in few Years, beſides many ſtrange Misfortunes and grievous Accidents happening to them, their Children and Heirs.

Monaſteries.			Gentlemen's Families.
	1	1	*Edingfield* at *Oxburgh*
AT *Linn*	2	2	*Spelman* at *Narburgh*
	3	3	*Telverton* at ——
Crabhouſe	4	4	*Townſend* at *Kameham*
Wrongey	5	5	*Farmer* at *Barſham*
Blackborough	6	6	*Boyenne* at ——
Wall Deerham	7	7	*Calthrope* at *Coxford*
Pontney	8	8	*Straing* at *Hunſtanton*
Weſtacre	9	9	*Sharburgh* at *Sharburgh*
Caſtleacre	10	10	*Walpool* at *Houghton*
Warham	11	11	*Mordant* at *Maſſingham*
Stronldham	12	12	*Cobbs* at *Sandringham*
Wendling-Abbey	13	13	*Thursby* at *Wichen*
Walſingham-Priory	14	14	*Cocket* at *Bruſthorp*

15

	15	15	*Aſhley* at *Melton*
Binham	16	16	*Guirney* at *Barſham*
Burcham	17	17	*Carvyll* at S. *Marſes*
Peeterſton	18	18	*Ganſell* at *Watlington*
Coxford	19	19	*Pigat* at----
Flitcham	20	20	*Grey* at *Marton*
Hempton	21	21	*Woodhouſe* at *Kimberley*
*Cro*ke	22	22	*Meſhold* at *Langford*
Carbrocke	23	23	*Farmy* at *Streſton*
Tomſon	24	24	*Badgſcroft* at *Bextel*
Attleburgh *Burnham*	25	25	*Pratt* at *Kaſton*
			Hogan at *Denton parva.*
			Keps.

Linn Monaſteries.

1. Friars *Carmelites* alias *White*-Friars in *South*-lane.
2. Friars *Minorites* alias *Grey*-Friars.
3. Friars Preachers *alias Black*-Friars.
4. *Auguſtine*-Friars.
5. A Cell or College of Prieſts belonging to *Norwich.*

The four firſt were purchaſed of *Hen.*8. by *John Eyer*, Eſq; one of the King's Auditors or Receivers, a great Receiver of

Monaſteries, and amongſt others of that of St. *Edmondsbury*; he married *Margaret* Daughter of Sir *Tho. Blendhaſſeil*, Widow of Sir *John Spelman*, eldeſt Son of Sir *John Spelman*, and died without Iſſue.

He in his life-time conveyed the four firſt Monaſteries to a Prieſt, from whom the Corporation of *Linn* purchaſed the *Carmelites* and *Minorites*; and being thus enter'd into things conſecrated to God, purchaſed alſo the Impropriation of the Church of St. *Margaret*'s there, and defacing the Church of St. *James* perverted it to be a Town-houſe for the Manufacture of Stuffs, Laces and Tradeſmen's Commodities, whereby they thought greatly to enrich their Corporation and themſelves. Great Projects and good Stocks with a Contribution from ſome Country-Gentlemen were raiſed for this purpoſe, two ſeveral times of my knowledge, but the Succeſs was, that it came to nought, and all the Money employ'd about new building and transforming the Church hath only encreaſed Deſolation: for ſo it hath ſtood during the whole time almoſt of my Memory, till they lately attempted by the undertaking of Mr. *Fr. Gurney*, and ſome Artiſans from *London* to revive the Enterprize of their Predeceſſors; but ſpeeding no better

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ter than they did, have now again with loſs of their Money and Expectation left it to future Ruine, thus in this particular hath been the Succeſs of their Corporation: For other matters I will only note what I have obſerv'd touching them in the general, when I was young, they flouriſhed extraordinarily with Shipping-trading, plenty of Merchandize native and foreign, ſome Men of very great Worth, as *Killingtree*, *Grave*, *Clayburne*, *Vilet*, *Lendall*, many of good Note, as *Grant*, *Overend*, *Hoe*, *Baker*, *Waters*, and many more of later time; but all of them with their Male-Poſterity are in effect extinct and gone, and as at this day they have little ſhipping, or trade otherwiſe than to the black *Indies*, as they call it, (that is *Newcaſtle* for Coal) ſo there is not a Man amongſt them of any Eſtimation for his Wealth, or of any Note (that I can hear of) deſcended from any that was an Alderman there in the beginning of Queen *Elizabeth*.

Friars Preachers.

The Friars Preachers came from Mr. *Eyers* to *Tho. Waters*, who had Iſſue *Edward Waters*, and a Daughter married to *George Baker*. *Edward* died without Iſſue-Male, leaving a Daughter *Eliz.* who was first

firſt married to *Nicholas Killingtree*, then divorced and married to *Edward Bacon* (*qr.*) who had no Iſſue by her (*qr.*) after to Sir *John Bowles* of *Lincolnſhire.*

Sir *John Bowles* and ſhe ſold this Friars to *Nicholas Killingtree*, who left it to his Son *William Killingtree*, and he ſold it to *Henry Barkenham* a Miller, who ſold it to Mr. *John Rivett* now living.

The *Auguſtine* Friars.

The *Auguſtine* Friars came from *Eyer* to one *Shavington* a Baſtard, who died without Iſſue, and by his Will gave it to one *Waters* (other than the former) and to the Heirs of his Body. This *Waters* died without Iſſue, whereupon the *Auguſtine* Friars was to revert to his Heir, but having none, becauſe he was a Baſtard great Suit enſued about it.

But *John Diteſield* being then in Poſſeſſion of it, left it by Deſcent (as it ſeemeth) to his Son *John Diteſield*, who gave it in Marriage with *Thomaſin* his ſiſter to *Chriſtopher Pickering* brother of the then Lord Keeper, and he then recovered it in Chancery and ſold it to *John Leaſe.*

John Leaſe pulling down the Buildings ſelleth firſt the Stones, and then dividing the Ground into divers Garden-rooms, ſold the ſame to divers Perſons.

The

The Cell of Prieſts was near the *Guild-hall*, and the Prior's Houſe was ſomewhat remote from it by St. *Margaret*'s Church. The Cell or College.

The College was ſometime Mr. *Hough-ton*'s, after *Parker*'s, then *Ball*'s, lately *Sen-dall*'s, and now *Hargott*'s, all of them ſave *Hargott* are extinct and gone, and Mr. *Hargott* is on the declining Hand; the Site of the Prior's Houſe was lately con-ſecrated and annexed to St. *Margaret*'s Church-yard for a Burying-place.

Shouldham-Abbey.

Sir *Francis Gaudy* of the Juſtices of the King's Bench was owner of it, he married ——— the Daughter and Heir of *Chriſtopher Cunningsby* Lord of the Ma-nour of *Wallington*, and having this Ma-nour and other Lands in right of his Wife, induced her to acknowledge a Fine there-of, which done ſhe became a diſtracted Woman, and continued ſo to the day of her Death, and was to him for many Years a perpetual affliction.

He had by her his only Daughter and Heir *Eliz.* married to Sir *William Hatton*, who died without Iſſue-Male, leaving al-ſo a Daughter and Heir, who being brought up with her Grandfather the Judge, was ſecretly married againſt his Will to Sir *Ro-bert Rich* now Earl of *Warwick*.

The

The Judge ſhortly after being made chief Juſtice of the Common-pleas (at a dear Rate as was reported) was ſuddenly ſtricken with an Apoplexy, or double Palſie, and ſo to his great loſs died without Iſſue-Male, e'er he had continued in his Place one whole *Michaelmas* Term, and having made his appropriate Pariſh-Church a Hay-houſe, or a Dog-kennel, his dead Corps being brought from *London* unto *Walling*, could for many days find no Place of Burial, but in the mean time growing very offenſive by the Contagious and ill Savours that iſſued through the Chinks of Lead not well ſoder'd, he was at laſt carry'd to a poor Church of a little Village there by called *Runcto*, and buried there without any Ceremony, lieth yet uncovered (if the Viſitors have not reformed it) with ſo ſmall a Matter as a few paving Stones.

Sir *Robert Rich* now Earl of *Warwick* ſucceeded in the Inheritance (by his Wife) of this Abby, with the Impropriation, and his great Poſſeſſions amounting by Eſtimation to 5000 *l.* a Year, and hath already ſold the greateſt part of them together with this Abbey and Impropriation unto the Family of Mr. *Nich. Hare*, the Judge's Neighbour and chiefeſt Adverſary.

For

For among divers other goodly Manours that Sir *John Hare* hath purchaſed of him, or his Feoffees, he hath alſo bought this Abbey of *Shouldham*, and the Impropriation there, with the Manour belonging to the Abbey valued together at 600 *l.* yearly Rent.

Binham-Priory.

Binham Priory, a Cell of St. *Albans* was granted by King *Henry* 8. to Sir *Thomas Paſton*; he left it to Mr. *Edward Paſton* his Son and Heir, who living above 80 Years continued the Poſſeſſion of it till —— *Caroli R.* and having buried ..... his Son and Heir apparent, left it then unto his Grandchild Mr. *Paſton* the third Owner of it, and thereby now in the Wardſhip to the King. Mr. *Edward Paſton* many Years ſince was deſirous to build a Manſion-houſe upon or near the Priory, and attempting for that purpoſe to clear ſome of that Ground, a Piece of Wall fell upon a Workman, and ſlew him, perplexed with this Accident in the beginning of this Buſineſs, he gave it wholly over, and would by no means all his Life after be perſwaded to re-attempt it, but built his Manſion-houſe, a very fair one, at *Appleton*.

Caſtle-

Caſtle-*Acre*-Abbey.

Sir *Tho. Cecil* Earl of *Exeter* was owner of it, and of the impropriate Perſonage here; he had Iſſue Sir *William Cecil* Earl *Exeter*, who married *Eliz.* the Daughter and Heir of *Edw.* Earl of *Rutland*, and had Iſſue by her (dying as I take it in Child-bed) his only Son *William* Lord *Roſſe*.

This *William* Lord *Roſſe* married *Anne* the Daughter of Sir *Tho. Lake*, and they living together in extreme Diſcord, many infamous Actions iſſued thereupon, and finally a great Suit in the Star-Chamber to the high Diſhonour of themſelves, and their Parents. In this Affliction the Lord *Roſſe* dyeth without Iſſue, and the Eldeſt Male-line of his Grandfather's Houſe is extinguiſhed.

Sir *Richard Cecil* was ſecond Son of Sir *Thomas Cecil* Earl of *Exeter*, and had Iſſue *David* who married *Eliz.* the Daughter of *John* Earl of *Bridgewater*, and is now in expectation to be Earl of *Exeter*.

His third Son was Sir *Edw. Cecil* Knight, his 4th and 5th *Tho. Cecil* and *Chriſtopher* drowned in *Germany*.

Sir *Tho.* the Grandfather Earl of *Exeter* made a Leaſe of this Monaſtery and Impropriation to one *Paine* (as I take it) by whoſe Widow the ſame came in Marriage

riage to Mr. *Humfrey Guibon* Sheriff of *Norfolk*, *Anno* 38. *Eliz.* whoſe Grand-child and Heir *Tho. Guibon* conſumed his whole Inheritance, and lying long in the *Fleet*, either died there a Priſoner, or ſhortly after.

Sir *Edw. Coke* Lord Chief Juſtice married for his ſecond Wife the Lady *Eliz. Hatton*, one of the Daughters of the ſaid Earl *Tho.* and afterwards bought the Caſtle of *Acre* with this Monaſtery and Impropriation of his Brother-in-Law Earl *William* Son of Earl *Thomas*, ſince which time he hath felt abundantly the Change of Fortune, as we have partly touched in *Flitcham*-Abbey.

Weſt-*Acre*-Abbey.

This alſo belonged to Sir *Tho. Cecil* of whom we have now ſpoken; he ſold both it and the Impropriation of Weſt-*Acre* to Sir *Horatio Palvicini* an *Italian*, that before his coming into *England* had dipt his Fingers very deep in the Treaſure of the Church.

Being in his Youth in the Low-countries (as his Son *Edward* affirmed to me) he there ſecretly married a very mean Woman, and by her had Iſſue him this *Edward*, but durſt never diſcover it to his Father as long as they lived together, his Fa-

Father being dead he came into *England*, and here married a ſecond Wife, by whom he had Iſſue his Son *Toby*, and for his Wive's ſake diſinherited him his eldeſt Son *Edward*, and conferred all his Lands with the Abbey, and Impropriation of Weſt-*Acre* to *Toby* and his Heirs.

Edward after the Death of his Father grows into contention with his Brother *Toby*, and in a Petition to King *James* accuſeth both his Father and his Brother for deceiving (the one) of Q. *Eliz.* (the other) of K. *James*, of a Multitude of thouſand Pounds, the Examination whereof was by His Majeſty referr'd unto me among others, and the two Brethren then agreeing among themſelves the Reference was no further proſecuted. But Mr. *Toby Palvicini* conſuming his whole Eſtate ſold the Abbey and Impropriation to Alderman *Barcham*, and yet lieth in the *Fleet* for Debt, if not lately at liberty.

Blackborough and *Wrongey*-Abbeys.

Theſe were by —— granted and annexed to the See and Biſhoprick of *Norwich*, where *Edmond Scaulter* being made Biſhop 27 *Eliz.* and doing as much as well he might to impoveriſh the Church, made a Leaſe of moſt of the Manours and Lands thereof, and amongſt them of theſe two

Ab-

Abbies to Qu. *Elizabeth* for 29 Years at the loweſt Rent he might, which Biſhop *Goodwin* in like caſes termeth Sacrilege.

Queen *Elizabeth* aſſigneth this Leaſe to Sir *Tho.* he leaveth it to his Lady, after the Counteſs of *Southampton*, ſhe ſetteth her term in theſe Abbies with the Mannors and Lands belonging to them to one *Fiſher* a Skinner in *London*, by the procurement of *Wrenham* her Servant.

Fiſher entereth and enjoyeth them as undoubtedly his own, Leaſeth them for 21 Year to *Harpley* at a great encreaſed Rent, *Wrenham* dieth without contradicting any thing; his Son *John Wrenham* pretending that *Fiſher* had the grand Leaſe but in truſt for his Father (who never paid penny for it) exhibits one Bill in Chancery againſt *Fiſher*, another againſt his Son Sir *Edward Fiſher* as having it from his Father, a 3d againſt *Harpley* the Under-leaſer. The Lord Chancellour *Egerton* by an order declareth *Harpley*'s Leaſe to be good, who thereupon enjoy'd it quietly and dieth, his Executrix ſetteth it to Sir *Henry Spelman*, *Wrenham* exhibiteth a Bill againſt Sir *Henry*. The Suits proceed to an hearing betwixt *Wrenham* and the *Fiſhers*. The Lord Chancellour decreeth it againſt the *Fiſhers* and all

claiming under them. The Lord Chancellour *Egerton* gives over his place, and Sir *Francis Bacon* placed in his room. He reverſeth the Decree, and decreeth it back again to Sir *Edward Fiſher*, and by another Decree giveth alſo Sir *Hen. Spelman*'s Leaſe unto him without calling or hearing Sir *Henry. Wrenham* complaineth in a Petition to King *James*, and taxeth the Lord Chancellour *Bacon* of Corruption and Injuſtice. The King himſelf peruſeth all the proceedings, and approveth the Lord *Bacon*'s Decree, *Wrenham* is cenſured for his ſcandal in the Star-Chamber to looſe his Ears on the Pillory, *&c.*

A Parliament followeth in *Jacobi*, both *Wrenham* and Sir *Henry Spelman* ſeverally complain there. It is found that the Lord Chancellour *Bacon* had for theſe Decrees of Sir *Edw. Fiſher* a Suit of Hangings of eight ſcore pounds. The Lord Chancellour for this among other ſuch crimes is depoſed.

The Biſhop of *Lincoln* is ſet in his room, the Suits are again in agitation before him between *Wrenham* and *Fiſher*, and Sir *Henry Spelman*, by a Petition to the King obtaineth a Review of the Proceedings againſt him, upon which a Recompence is given him by Decree againſt Sir *Edward Fiſher*.

The

The Biſhop of *Lincoln* is removed by King *Charles*, and the Lord *Coventry* made Lord Keeper, by whom the other Differences are at laſt compounded, and the Grand Leaſe divided into many parcels.

Wrenham that raiſed this Tempeſt, beſides his misfortune in the Star-Chamber, is never the richer by it, but liveth a Projectour.

Sir *Edward Fiſher* of 8000 *l.* (as *Bodon* his Servant proteſteth) in the Suit is conſumed, and not to be ſeen of every Man.

Sir *Henry Spelman* a great loſer, and not beholden to Fortune, yet happy in this, that he is out of the Bryars, but eſpecially that hereby he firſt diſcerned the Inſelicity of meddling with conſecrated places.

Sir *Tho.*—— died without Iſſue Male, and his Family extinct, Mr. *James* out of whoſe Bowels his Father the Biſhop hoped to raiſe a Family of note, hath to this day no Iſſue at all.

Walſingham-Abby *Dedicated to St.* Mary, *Canons regular, val. at* 446 l. 14 s. 4 d.

One *Sydney* Governour of the Spittle there, as was commonly reported, when I was a Scholar at *Walſingham*, was

by the Townſmen imploy'd to have bought the Site of the Abby to the uſe of the Town, but obtain'd and kept it to himſelf. He had Iſſue *Thomas*, and a Daughter, Mother to *Robin Anguſt* the Foot-poſt of *Walſingham.*

Thomas by the advancement of Sir *Francis Walſingham* Brother to his Wife, grew to great Wealth, was Cuſtomer of *Linne*, and about a miſcarrige of that place was long harrowed in Law by Mr. *Farmer* of *Baſham*, and died leaving two Sons.

Thomas the eldeſt having the Abby, *&c.* married and died without Iſſue.

Sir *Henry* ſucceeded in the Abby, *&c.* married and died without Iſſue.

His Lady a vertuous Woman now hath it for life, the remainder being given for names ſake by Sir *Henry* to *Robert Sydney* the 2d Son of the Earl of *Leiceſter.*

Walſingham-Priory *not mentioned in the Tax.*

1. Owner. One Mr. *Jenner* was Owner of it, and had Iſſue *Thomas*, *Francis* and *Bartholomew.*

His 2d Son drowned. *Francis* a Lawyer of *Gray's-Inn* married into *Kent*, and was drowned in going thither by Boat.

Thomas

Thomas the eldeſt had the Priory, and 3 or 4 Sons, and a Daughter, one of his Sons (or as ſome ſay two) went up and down abegging. His eldeſt he diſinherited, ſettling his Eſtate upon his younger Son *John*, being my Servant, who died in his Father's life. *Two of his eldeſt Sons are Vagabonds.*

Then he gave his whole Eſtate to his Daughter, married to *Bernard Utbarr*, and a Daughter of hers, his Grandchild, with a particular Summ of Money to maintain Suit againſt his Son and Heir, if he claimed any thing after his death. Being dead, his Son enter'd and got poſſeſſion of the Priory, but in fine with ſome little compoſition was wreſted out by *Utbarr*; and now *Utbarr*'s Daughter coming to age, it is to be ſold by her. *All diſinherited.*

Hempton-Abby *al* Takenham *Dedicated to St.* Mary *and St.* Stephen, *Black Canons*, *Aug.* 39 l. 9 s.

If Sir *Hen. Farmer* had it, he died without Iſſue. Sir *William Farmer* had it and died without Iſſue-male. His Brother was ſlain at *Riſing-Chaſe* by the Rebels 2 *Ed.* 6. 1 *No Iſſue.* 2 *Without Iſſue-male.* *His Brother ſlain.*

His Son Mr. *Thomas Farmer* had it and the Impropriation of *Baſham*, and waſting his Eſtate, ſold about 15 or 16 Mannors, 3. *Waſted.*

leaving none but his chief House *Basham*.

His eldest Son *Thomas* died a young Man, his three Daughters unfortunate. The eldest and youngest poorly married. The middle to Mr. *Barneys* Son of *Gunton*, who disinherited by his Father was slain by *Tho. Betts* his Wives Uncle, of the half blood, at a Marriage at *Litcham*.

His Brother attainted and drowned.

Nicholas Farmer younger Brother of *Thomas* was attainted and pardoned for Coining, and after taking a Boat to fly from the Serjeants was drowned in the *Thames*.

His Son no Issue-male.

William 2d Son of *Thomas*, a right honest Gentleman, still hath the Impropriation, and having been married about 18 Years, hath only a Daughter.

4. *Ruin'd.* Mr. *Richard Benson* bought the Abby and Mannor of *Pudding Norton* of Mr. *Tho. Farmer*, consumed all and went into *Wales*.

5 *Owner.* Mr. *Gossald* bought the Abby of Mr. *Benson*, and left it to his Wife in Jointure.

6 *Owner selleth it.* Mr. *Henry Gossald* of *Ireland* his Son and Heir sold the Reversion to Sir *Thomas Holland* and goeth into *Ireland*.

7 *Owner.* Mr. *Nicholas Timperley* bought it of Sir *Tho. Holland*.

Malsingham-Abby *not in the Tax.*

Died suddenly without Issue-male. It was Sir *Tho. Gresham*'s, who died (as was said) suddenly in his Kitchin without Issue-male.

His

His Daughter and Heir was married to Sir *William Read* who had this Abby. *2 Owner.*

Sir *Tho. Read* his eldeſt Son married *Mildred* Daughter of Sir *Tho. Cecil* after Earl of *Exeter*, and died without Iſſue. *His eldeſt Son died without Iſſue.*

Sir *Francis Read* his 2d Son, an unthrift lived much in the Gaol, if he died not there. *His 2d an unthrift.*

The Daughter of Sir *William* was married to Sir *Michael Stanhope*, who died without Iſſue-male. *3 Owner without Iſſue-male.*

Jane the eldeſt Daughter of Sir *Michael* married to Sir *William* is out of her Wits, and Sir *William* her Husband in ſore danger of his life about the ſlaughter of 6 or 7 Men tumultuouſly kill'd at------ *His eldeſt Daughter diſtracted.*

Elizabeth the younger of his Daughters and Heirs married to the Lord *Barkley*, is out of her Wits. *His yougeſt Daughter diſtracted.*

Flitcham-Abby.

Sir *Tho. Hollis* had it, and was (by report) at Dinner taken out of it in Execution for Debt by the Sheriff, and his Goods ſold, whereof my Father bought ſome. Much ſuit there was about it between one *Payne* and him or his Heir, but the matter being at length refer'd to the Duke of *Norfolk*, he bought both their Titles.

He, the Duke had it, and was attainted and beheaded, and it then came to the Crown.

King *James* gave it in Fee Farm to my Lord of *Suffolk* who was fined in the Star-Chamber and put out of Treaſure-ſhip, and ſuffer'd much Affliction by the Attainder of the Lady *Francis* Counteſs of *Somerſet* his Daughter, and of her Husband the Earl.

My Lord *Cooke* bought it of the Earl of *Suffolk*, and bought out the Fee-Farm from King *James*: He was put out of the place of Ch. Juſtice of the King's Bench, fell into great Diſpleaſure of the King, and hath been laded with Afflictions proceeding chiefly from his own Wife, who liveth from him in Separation.

His eldeſt Son Sir *Robert* having been married many Years hath yet no Iſſue.

His Daughter the Lady Vicounteſs of *Purbeck*, the Fable of the Time, and her Husband a Lunatick.

Wendling.

Wendling-Abby differ'd from all the reſt of this Circuit, for it was not diſſolv'd by the Statute or by the Act of *Hen.* 8. but before that time by Cardinal *Wolſey*, and was one of the 40 ſmall Monaſteries that Pope *Clement* the 7th gave him licence

to

to ſuppreſs for the Erection of his 2 Colleges, *Chriſt-Church* in *Oxon*, and another at *Ipſwich*.

The Cardinal employed 5 Perſons eſpecially in this buſineſs, whereof one was ſlain by another of thoſe his Companions, that other was hanged for the Fact, the third drowned himſelf in a Well, the fourth being a Man of good Wealth in thoſe days, fell within three years after ſo poor, that he begg'd till his Death, the fifth (Dr. *Allen*) promoted to a Biſhoprick in *Ireland*, was there cruelly maimed.

The Cardinal himſelf fell out of favour with the King and Kingdom, and condemned in a præmunire, loſt all his Offices, Honours, Goods, and Eſtate, and being called into further danger, died for grief by the way, not without ſuſpicion of poiſoning himſelf.

The Pope who gave the Licence, was, by the Duke of *Bourbon*'s Army, driven out of his City of *Rome*, it cruelly ſack'd, and himſelf beſieg'd in the Caſtle of St. *Angelo*, taken Priſoner, ſcorned, and put to Ranſom: And after all this, was at laſt (as ſome affirm) poiſon'd with certain of his Cardinals and Friends, by the Fume of a Torch prepared for that purpoſe. *Stow* in *Anno Dom.* *Bale* 18. 6.

Beſides

Beſides all theſe, Mr. *Tho. Cromwell*, who then was but Servant to the Cardinal, having a principal hand in the Deſtruction of theſe Monaſteries given to his Maſter, had alſo a principal ſhare in this Tragedy, for tho' he were after promoted to great Honours, yet in the end he was thrown out of them all, convicted of Treaſon, attainted and beheaded, as in other places heretofore we have more fully related.

Now we come nearer to, and particularly to this Abbey, wherein, as alſo in others of that Nature in Corporations and Bodies Politick that are the Seminaries of the Church, little attention is to be expected, yet ſee what happened to their Tenants and Farmers, profanely abuſing the conſecrate places thereof.

The Cardinal did grant it to his Coll. at *Chriſt-Church* in *Oxon*, and to whom they firſt leaſed it I do not yet find, but Mr. *Tho. Hogan* of *Bradenham* that was Sheriff of *Norfolk*.

Eliz. died in his Sheriffſhip, and not long after him his Son Mr. *Hen. Hogan*, leaving his Son and Heir very young, who attaining near to his full Age, and falling ſick, acknowledged a fine upon his Death-Bed to the uſe of his Mother the Lady

Cæſar

Cæſar that now is, and his half Siſters, and dying without reverſing it, did by that means cut off his Heirs at common Law, and was the laſt of his Father's Houſe in that Inheritance: This begat great Suits in the Star-Chamber, Chancery, and Parliament it ſelf.

The Leaſe is ſince come to Mr. *Hamon.*

Nor did the Colleges for which theſe Monaſteries were ſuppreſſed by the Cardinal, and which he meant to make ſo glorious, come to good effect; for that of *Ipſwich* was pulled down, and the other of *Chriſt-Church* was never finiſhed, as alſo neither that of *King's* College in *Cambridge*, riſing out of the Ruins of the Priory's Aliens.

Coxford Abbey *al Ratha* Abbey.

Coxford Abbey after the Diſſolution came to the Duke of *Norfolk*, who was beheaded 2d *June* 1572, *Eliz.* 14.

The Queen then granted it to *Edw.* Earl of *Oxon*, who waſted all his Patrimony.

Sir *Roger Townſend* then bought it, who had Iſſue Sir *Jo. Townſend*, and Sir *Robert Townſend*: Sir *Robert* died without Iſſue, Sir *Jo.* had Iſſue Sir *Robert* the Bar. and *Stanhope*, and *Ann* married to *Joh. Spelman*; he falling into a Quarrel with Sir *Matthew Brown* of *Beach-North* Caſtle in *Surrey*,

rey, each of them ſlew other in a Duel, 1 *Jac.* *Stanhope Townſend* wounded mortally by in a Duel in the *Low Countries*, came into *England* and died at *London.*

Sir *Roger* the Bar. intending to build a goodly Houſe at *Rainham*, and to fetch Stone for the ſame from *Coxford* Abbey, by advice of Sir *Nathanael Bacon* his Grandfather, began to demoliſh the Church there, which till then was ſtanding; and beginning with the Steeple, the firſt Stone (as 'tis ſaid) in the fall brake a Man's Leg, which ſomewhat amazed them, yet contemning ſuch Advertiſement, they proceeded in the Work, and overthrowing the Steeple, it fell upon a Houſe by, and breaking it down, ſlew in it one Mr. *Seller* that lay lame in it of a broken Leg gotten at Foot-ball, others having ſaved themſelves by Fright and Flight.

Sir *Roger* having digged the Cellering of his new Houſe, and raiſed the Walls with ſome of the Abbey-Stone Breaſt-high, the Wall reſt from the Corner Stones, though it was clear above ground, which being reported to me by my Servant *Richard Tedcaſtle*, I viewed them with mine own Eyes and found it ſo. Sir *Roger* utterly diſmayed with theſe Occurrents, gave over

over his begun Foundation, and digging a new wholly out of the ground about 20 Yards more forward toward the *North*, hath there finiſhed a ſtately Houſe, uſing none of the Abbey-Stone about it, but employed the ſame in building a Parſonage-Houſe for the Miniſter of that Town, and about the Walls of the Church-yard, *&c.*

Himſelf alſo ſhewed me that as his firſt Foundation reſt in ſunder, ſo the new Bridge, which he had made of the ſame Stone at the foot of the Hill, which aſcendeth to his Houſe, ſettled down with a Belly as if it would fall.

But if there be any Offences or ominous Conſequences depending upon ſuch Poſſeſſions, he hath very nobly and piouſly endeavoured to expiate it; for he hath given back to the Church three or four Appropriations.

Burnham Priory.

It was ſometime the *Southwells* of St. *Faith*'s, whoſe Family is either extinct or gone out of the County. It was afterwards *Francis Cobbes*, Gent. who likewiſe is gone; then Sir *Charles Cornwallis* Kt. waſted, and by him ſold to Alderman *Soame*, who let the ſame to *John Soame*, Eſq; his 2d Son deceaſed.

Peter-

Peterſton.

About the latter Years of Q. *Eliz.* was *Rich. Manſers*, Gent. who had much ſuit and Quarrel with *Firmine Gray* about a Leaſe of it, and died without Iſſue, diſpoſing it by a Will (as was reported) to one *Roger Manſer* his Brother; but they were of it by *Armiger* of *Creake* who married *Richard Manſer*'s Siſter, and left it to *William Armiger* his Son and Heir, who ſold it to my Lord *Cooke* to ſecure the Title.

Carbrocke, a Monaſtery of *Hoſpitallers* of *St. John* of *Jeruſalem.*

Sir *Richard Southwell*, Knight, (a great Agent in ſpoiling the Abbeys) was Owner of it; he married *Thomaſin* the Daughter of Sir *Roger Darcy* of *Dambury*, and living together had no Iſſue by her, but in the mean time he had by *Mary Darcy*, Daughter of *Tho. Darcy* alſo of *Dambury*, *Richard Southwell* of St. *Faiths*, and *Tho. Southwell* of *Mowrton*; *Mary* and *Dorothy* all born in Adultery, and *Katherine* married to *Tho. Audeley* of *Beer-Church* in *Eſſex*, Couſin and Heir Male to the Lord *Audley* (born, as it ſeems, after the Death of *Thomaſin* his Wife) by the ſaid *Mary*, who then and before was by Sir *Richard* married to one *Leech*, a Swallow-

man

man of *Norwich*, that had been his Servant, and now his Lady dying, he took this *Mary* from *Leech* her Husband, and married her himſelf, alledging that ſhe could not be *Leech*'s Wife, for that he had another former Wife then living; hereupon a great Suit enſued in the high Commiſſion Court, where Sir *Richard* prevailed and enjoyed her with ſhame enough.

Sir *Richard* dieth without other Iſſue than by this *Mary*, leaving the Abbey of St. *Faiths* to his baſe born Son *Richard*, and *Mowrton* to his baſe Son *Thomas*.

His Son *Richard* marries *Bridget* Daughter of Sir *Roger Copley*, Knight, and had Iſſue by her *Richard*, *Thomas*, and *Robert*. This laſt *Richard* married the Daughter of Sir *Tho. Cornwallis*, and having Iſſue by her Sir *Tho. Southwell*, and 2 or 3 other Sons, dyeth in the life-time of his Father, who for his 2d Wife marrieth his Maid, the Daughter of one *Styles Parſon* of *Ellingham*, and by her had Iſſue Sir *Henry Southwell*, and *Dunſarry Southwell*, now owner of *Mowrton*, and ſome Daughters, whereof *Ann* was in *London*

And this *Richard* the Father having waſted his Eſtate, and ſold the Abbey of St. *Faiths* to the Lord Chief Juſtice *Hobart*, died a Priſoner in the *Fleet*.

Tho.

Tho. Southwell the other baſe Son of Sir *Richard* dieth without Iſſue, and having given by his Will the Mannor of *Mowrton* to his Siſter *Audley* for Life, the Remainder to *Thomas* her younger Son. Sir *Tho. Southwell*, Nephew of the Teſtator, ſeeketh to overthrow the Will, and to have the Mannor as Heir at common Law to *Thomas* the Teſtator; hereupon the Heir of *Leech* ſtrikes in againſt them both, labouring with Sir *Thomas* to falſifie the Will againſt Mrs. *Audley*, and excluding Sir *Tho.* by alledging baſtardy againſt him in *Richard* his Father, for that *Mary Darcy* the Mother of this *Richard* was Wife to the Father of this *Leech*, when *Richard* and *Thomas* the Teſtator was born.

This brought all the filthineſs aforementioned to be raked over again, and when all were notoriouſly defamed by it, they all ſit down without any recompence.

Tho. Audley that was in remainder died without Iſſue in the Life of his Mother, whereby *Mowrton* came to his Brother Sir *Henry Audley.*

Anthony Southwell and *Southwell* Brothers of Sir *Thomas* were in the Robbery of Mrs. *Grave*, and fled into *Ireland.*

Sir

Sir *Henry Southwell* married the Daughter of the Lord *Hor* in *Ireland* without Iſſue.

After the Death of Sir *Richard Southwell*, his Nephew Sir *Robert* ſucceeded in the great inheritance, and the Hoſpital of *Carbrock*, he married the Daughter of the Earl of *Nottingham*, and died in the Flower of his Age, leaving his Son the now Sir *Thomas* an Infant, who about his full Age had a baſe Daughter by Dr. *Corbett*'s Maid, and marrying her privily, liveth now in diſ—— of her, and keepeth the Daughter of one *Eden* in a poor Houſe at *Notton*, and hath conſumed the greateſt part of his Eſtate.

His Siſter, Mrs. *Eliz. Florence* liveth at *Florence* in Adultery with Sir *Robert Dudley*, having another Wife before he married her, and both of them ſtill living.

Marham.

Sir *Nicholas Hare*, Knight, and *John Hare* Citizen and Mercer of *London* 3 *Jul. Anno* 38, *H.* 8. purchaſed of the King . . . . . *totum ſitum, circuitum, ambitum & præcinctum nuper Monaſterii ſive domus De Marham in ac totum fundum, ſitum & terram, Eccleſiam, Campanile, domus ædificiorum &c. . . . necnon manerium noſtrum de Marham cum omnibus terris* . . . . &c.

Sir *Nicholas Hare* married the Daughter and Heir of *Bassingbourn*, and had Issue *Michael* that died without Issue, *Robert* that died without Issue, and *Richard* that died without Issue; and his Inheritance went away to his two Daughters, the one married to *Rouse*, the other to *Timperley*. See more of this Sir *Nicholas* in the Speaker of Parliament, *Anno* 31 *H.* 8. where he propheſied this ruin of his Family.

Quere, *Whether these two Daughters of Sir* Nich. *are of his Son* Michael *or other Son.*

John Hare the Citizen had Issue *Nicholas* the Lawyer, that died without Issue, *Ralph* that died without Issue, *Edmund* Lunatick, at a Lodge in *Enfield*-Chase, *Hugh* that died without Issue, *Rowland* and *John* that had Issue, and *Thomas* of *Oxford* that married and died without Issue.

Slow Blackwell, *and obtain'd a Pardon with* 1200.

Richard the elder married *Eliz.* Daughter of . . . . . and had Issue Sir *Ralph Hare*, Knight of the *Bath*, and he married . . . . . the Daughter of Alderman *Hambden*, and *John* Son of *John* and Brother of *Richard*, was Clerk of the Court of *Wards*, and had Issue *Nicholas*, who was Lunatick, and died without Issue, and *Hugh* now Lord *Colrane* in *Ireland*.

Sir *Ralph Hare* to expiate this Sin of his Family, gave the Parsonage impropriate of *Marham* worth 100 *l.* yearly to St. *John*'s

John's College in *Cambridge*, *Anno* 16 and died, leaving one only Child, Sir *John Hare*, who married Sir *Thomas Coventry* the now Lord Keeper's Daughter, and hath by her, ſhe not being . . . . Years old . . . . Sons and Daughters, with hope of a numerous Poſterity, God bleſs them.

Crab-Houſe.

I have yet gotten little Intelligence of this Abbey; but I hear that it was not long ſince *John Wright*'s of *Wigen-Hall* in *Marſeland*, and that he had two Sons, whereof . . . . his eldeſt Son conſumed his Eſtate, and ſold the Abbey with the greateſt part of the Land and died without Iſſue.

It came after to Mr. *William Guybon* of *Watlington*, and is now in the hands of his Son and Heir.

Bromill Abbey.

Sir *Thomas Woodhouſe* of *Wapham*, 38 *H.* 8. purchaſed *Bromill* Abbey of the King, he died without Iſſue, and Sir *Henry Woodhouſe* his Nephew ſucceeded, who utterly conſumed his whole Eſtate, and ſelling the Abbey to *John Smith*, Eſq; Suits aroſe thereupon, which laſted many Years, till the Death of Sir *Henry* in *Nov.* 1624.

Wapham *1ſt no Iſſue. 2d ruined. 3d litigious, and no Iſſue Male.*

Mr. *Smith* hath only Daughters and no Son, ſo that the Abbey is not like to continue in his Name.

Ex inform. ipſius, Jo. Smith, 11°. Nov. 1624.

The Impropriation of *Beſthurſt* in *Lancaſhire*, as I take it, is worth 1600 *l.* *per Annum*, being Sir *Urion Lea*'s.

Dereham Abbey.

Tho Dereham in the 33 *H.* 8. bought it of the King: ſhortly after he was fetch'd out of it to the Tower about the Treaſon of his Brother *Francis Dereham* who was executed.

Thomas at length was delivered out of Priſon; he had Iſſue *Thomas*, *Robert*, *John* and *Baldwin*, and a Daughter.

Thomas married . . . and died without Iſſue Male; *Robert* and *John* died without Iſſue.

Baldwin a decayed Merchant of *London*, had Iſſue four Sons, *Thomas* Dr. of Divinity, *John*, and *Martha* a Daughter *non compos mentis.*

Thomas ſucceeded his Uncle in the Inheritance, and is now Knighted, having Iſſue *Thomas.*

Thomas, eldeſt Son of Sir *Thomas*, married . . . . daughter of . . . *Scot*, Eſq; of . . . . in *Kent*; ſhe fell Lunatick in Child-Bed upon the Death of her Son . . . . 1623, and ſo continueth having yet only a Daughter.

Thetford.

Thetford.

Hitherto I have kept my ſelf within my Circle; let us ſee for our further ſatisfaction, whether the like fortune haunted the Monaſteries without it; we will begin with *Thetford.*

The Monaſtery of the Black Nuns of St. *Gregory* in *Thetford*, being the *Benedictines*, was the Duke of *Norfolk*'s, whoſe Misfortunes are here before in other places too often mentioned.

He ſold the ſame to Sir *Richard Fulmarſton*, Knight, who died without Iſſue Male, leaving it to his Daughter, and her married to Sir *Edward Clark*, Knight.

Sir *Edward Clark* had two Sons by her, and a Son by his ſecond Wife.

Sir *Edward Clark* Knight of St. *Michael* the eldeſt Son, ſpent moſt of his Life in one Priſon or other, had Iſſue a Son Sir *Henry Clark*, Baronet, that died without Iſſue Male in the Life of his Father, who conſuming his whole Inheritance, ſold the chief Seat of his *Blickling* to the Lord Chief Juſtice of the *Common Pleas*, Sir *Henry Hobart*; and this Monaſtery upon Exchange and Money to Mr. *Godſalve* for *Buckingham-Ferry*, which he . . .

Mr. *Godſalve* put over the Monaſtery, among other Lands, to Mr. *John Smith*

and *Owen Shepheard*, and having conſumed all his Eſtate, went beyond Sea.

Mr. *Smith* and Mr. *Shepheard*, had a long and chargeable Suit about Mr. *Godſalve's* Eſtate, and ſold the Monaſtery to Sir *William Campion* who now hath it, but with Suit and Trouble.

Sir *Edw*. . . . . the elders ſecond Son *Francis* died without Iſſue. This great and eminent Family is wholly extinct, as thoſe alſo of *Fulmarſton's*, *Godſalve's*, and *Smith's* for *Smith* hath no Iſſue Male.

I muſt here note that this Sir *Edward* . . . . the Elder, was one of the greateſt Hunters, by way of Concealment, after Church Goods and Lands, that was in his time, and that ſowing theſe unfortunate Pieces of new gotten Cloth into the Garment of his old Inheritance, the new hath not only rent away the old Garment, but the Family it ſelf to which it ſerved.

Pentney Priory.

Pentney Priory was purchaſed of the King *Anno* 37 *H.* 8. by *Thomas Mildmay* the Auditor, whoſe Son Sir *Thomas* ſold it to *Francis Windham*, one of the Juſtices of the *King's-Bench*, he entailed it firſt upon his own Iſſue, then to his Brother's *Roger* and *Thomas*, the Dr. after to his Siſter *Coningsby*, and after that to *Edmund*,

and

and *Edmund*'s natural Brothers, all which dying without Iſſue, it came to *Thomas Windham* Eſq; Son of Sir *Henry Windham*, who in *Anno* 1622 ſold it to Sir *Richard Ballache* Knight, and he in *Anno* 1631 to Judge *Richardſon*.

The Abbey of *Radegundis* at *Bradefalk* in *Kent* by *Dover* is now Sir *Tho. Edolph*'s Knight, who did lately build a fair Houſe upon the Site of the Monaſtery, and it hath fallen down three times; his two Brothers lunatique. *Kent.*

Ex relat. Mrs. *Meares qui duxit Uxorem* Edw. Pegton *Baronet.*

St. *Lawrence*-Abbey by *Canterbury* now in the hands of *Edolph* lunatique, whoſe Grandfather was alſo lunatique; his Grandfather firſt purchaſed the Abbey.

Shirburn.

Shirburn-Abbey (ſome time a Cathedral-Church) yet belonging to the Biſhop of *Salisbury*, ſaith *Cambden*, p. 214. impreſ. 1610. *Dorſetſhire*

Sir *John Horſey* having no iſſue, left for Name ſake to Sir *Ralph Horſey* of *Cambridgeſhire*, the Monaſtery and Parſonage of *Shirburn*, who waſting much his Eſtate, ſold them to Mr. *Stikles*, and he to my Lord *Digby* about 1620.

The Caſtle and the Manner was aſſigned from the Biſhop of *Salisbury* to Queen *Elizabeth*, and by her to Sir *Walter Rawleigh* after beheaded, then it came to Prince *Henry*, who died ſhortly after, then it came to the Earl of *Somerſet*, who being attainted, the King granted it to my Lord *Digby*.

The Biſhoprick being void, *Toby Matthew* ſhould have had it, but would not take it upon Sir *Walter Rawleigh*'s conditions, but *Henry Cotton* accepting and performing them, his Son was born blind, who notwithſtanding was made a Miniſter, had 3 or 4 Parſonages, and was Canon in *Salisbury*, yet died a Beggar.

Hale's-Abbey.

Glocester-ſhire.

Val. *l.* *s.* *d.* 65 14 8.

Hale's-Abbey and Manour for the moſt part (*viz.* 500 Acres) granted to the Lord Admiral (*Seymor*) in fee 19 *Aug.* 1. *Edw.* 6. He beheaded, it returned to the King *Edw.* who 12 *June* reg. 4. granted all with the 500 Acres to the Lord Marquiſs, who 16 *June eodem Anno*, leaſed it to *Hodgkins* for 21 Years at 159 *l.* 16 *s.* but as it ſeems came again to the Crown, for Q. *Eliz.* 18 *July* reg. 7. leaſed it again to *Hodgkins* for 21 Years at 159 *l.* 16 *s.* Woods, Regalities, &c. excepted *ut videtur*.

Val. *l.* *s.* 99 16.

Hodg.

Hodgkins had three Sons, all died poorly, but he gave his Eſtate to his Daughter married to *Hobby*.

St. *Ouſey* given by King *Edward* to *Thomas* Lord *Darcy*, and ..... ſlain at St. *Quintins*. *John* had Iſſue *Thomas* Lord *Darcy*, whoſe Iſſue-Male of his Father and Grandfather failing, his Daughter is married to Sir *Thomas Savage*.

At the latter end of Q. *Mary*'s days, *Callis* being taken, Sir *Hugh Paulett* took down the Bells of the Church of *Jerſey*, and ſending them to St. *Malo*'s in *Britain* 14 of them were drowned at the Entry of the Harbour; and at this day it is a By-word in thoſe Parts, when a ſtrong Eaſt-Wind bloweth there, that the Bells of *Jerſey* ring.

Ex relatione Mri. *Bandivell Decani*, ib.

Traveling through *Cambridgeſhire*, and paſſing through a Town there called *Anglary*, I ſaw certain ruinous Walls, which ſeemed to have been ſome Monaſtery, hereupon I asked one of the Town, if it had not been an Abbey? he anſwered me, yes; I demanded of him whoſe it was, he ſaid one Mr. *Foulkes*; I asked him further, how long he had had it? he ſaid his Father a *Londoner* bought it; then I deſired to know of him what Children he had? the Man anſwered me none; ſaying further

that

that he had a Son, who diſpleaſing him once as he was grafting, threw his grafting Knife at his Son, and therewith killed him.

Paſſing alſo another time through *Suffolk*, I fell in company of a Gentleman-like Man, who by way of Diſcourſe, there had been in the Parts we there were, about 20 Juſtices of Peace, when he was young, and that at the preſent time there were not above three. He named alſo divers of the Families decayed, ſome in Eſtate, others for want of Iſſue-Male, and ſome by Misfortune. I having a jealous Eye upon it, asked if they were not ſetled upon Church-land, he anſwered me, yes; as Sir *Michael Stanhope* at *Oxford*-Abbey, Sir *Anthony Wingfield* at *Leveringham*-Abbey, both which died, one without Iſſue, the other without Iſſue-Male. Sir *Anthony Playford* at *Playford*-Abbey, Mr. *Brown* at *Lawſon*-Abbey, where he was murthered by his Wife, ſhe burnt, and her Man hanged. Mr. *Ford* at *Batley*-Abbey, who diſinherited his eldeſt Son, *&c.* ſaying further, that that Part was Church-land belonging to the Abbey of St. *Edmundsbury*, and called it St. *Ethelred*'s Liberty. 30 *Sept.* 16:9.

In

In the Sermon of John *Biſhop of* Ely, *at the Funeral of Dr.* Andrews *Biſhop of* Winchester, 11 *Nov.* 1626, *at the Church of St.* Saviours *in* Southwark.

" Now before I come to his laſt End, " give me leave to tell you, that private- " ly he did much find fault and reprove " three Sins too common and reigning in " this latter Age.

1. *Uſury*, &c.

2. *Symony*, &c.

3. The third and greateſt was *Sacrilege*, which he did abhorr as one principal Cauſe among many of the foreign and civil Wars in *Chriſtendom*, and Invaſion of the *Turks*; wherein even the reformed, and otherwiſe the true Profeſſors and Servants of Chriſt (becauſe they took God's Portion, and turned it to publick profane Uſes, and to private Advancements) did ſuffer juſt Chaſtiſement and Correction at God's Hand. And at home, it had been obſerv'd; and he wiſh'd that ſome Man would take the pains to collect, how many Families that were rais'd by the Spoils of the Church, were now vaniſh'd, and *the Place thereof knows them no more.*

Of Sacrilege touching Bells.

" It is reported in our Hiſtories, and I " have ſpoken of it before in the proper " place, that King *Edgar* leading his Ar- " my into the parts of *Glamorgan*, for ſup- " preſſing a Rebellion of the *Welſhmen*, " ſome of his Soldiers, among other ſpoil, " took away the Bell of St. *Ellutus*, and " hanged it about an Horſe's Neck. And " it is noted upon this, that King *Edgar* " ſleeping in the Afternoon, ſaw one in a " Viſion that ſmote him on the Breaſt " with a Spear, and that thereupon he re- " ſtored both the Bell and the other ſpoil; " yet died within nine days fo lowing. (*Holl.* p. 161.) If the Viſion be fabulous, I maintain it not: tho' we have a Prece- dent for it in the Eccleſiaſtical Hiſtories, about the Death of *Julian* the Apoſtate. But the Mythology may be, that *Edgar* (abounding with Devotion) was ſtricken in Conſcience with the Spear of Repen- tance for this Sacrilege; and that notwith- ſtanding his Reſtitution, his Life was ta- ken from him very ſhortly after.

I ſhall make a great Leap from thence to theſe latter Ages; but I can go no fur- ther, than where Authors and my reading carry

carry me. Only for our Fathers times, I ſhall report what I have faithfully received by Tradition.

When I was a Child (I ſpeak of about threeſcore Years ſince) I heard much talk of the pulling down of Bells in every part of my Country the County of *Norfolk*, then common in Memory. And the ſumm of the Speech uſually was, that in ſending them over Sea, ſome were drown'd in one Haven, ſome in another, as at *Lyn*, *Wells* or *Yarmouth*. I dare not venture upon Particularities; for that I then hearing it as a Child, regarded it as a Child. But the truth of it was lately diſcover'd by God himſelf; for that in the Year . . . . . he ſending ſuch a *dead Neipe* (as they call it) as no Man living was known to have ſeen the like, the Sea fell ſo far back from the Land at *Hunſtanton*, that the people going much further to gather Oyſters than they had done at any time before, they there found a *Bell* with the Mouth upward, ſunk into the ground to the very Brim. They carried the News thereof to Sir *Hamon le Strange*, Lord of the Town, and of Wreck, and Sea-rights there, who ſhortly after ſought to have weighed up and gained the Bell; but the Sea never ſince going ſo far back, they hitherto could

not

not find the place again. This Relation I receiv'd from Sir *Hamon le Strange* himſelf, being my Brother-in-law.

Such other Reports I have often in times paſt heard, touching ſome other parts of that Kingdom; but (as I ſaid) I then regarded them not, and will not therefore now ſpeak any thing of them.

But dining one day at *Lambeth*, with the moſt Reverend Father in God, *George* the late Archbiſhop of *Canterbury*; it pleaſed his Grace, in way of Diſcourſe, to tell me, That being in *Scotland*, and lodging at his firſt entrance in *Dunbar*, he viewed the Church there, and underſtanding that there was never a Bell in the Steeple, demanded the reaſon of the Miniſter. Who not pleas'd with the Queſtion, anſwer'd ſomewhat ſcornfully, That it was one of the Reformed Churches; implying thereby, that the Reformed Churches had no Bells. Then going to *Edinborough*, he found no Bell in all the City, ſave one only in the Church of St. *Andrew*; and enquiring there alſo of the reaſon, it was told him, "That "the reſt were pull'd down and ſhipp'd to "be carried into the *Low-Countries*, but "were all drowned in *Leigh Haven.*" Such havock in pulling down Bells and

defacing

defacing otherwiſe of Churches, had no doubt proceeded furiouſly throughout all *England*, if Queen *Elizabeth* in *An.* 2. of her Reign, had not by her Proclamations and courſe of the Star-Chamber, very ſeverely prevented the ſame.

At the end of Qu. *Mary*'s days (*Callis* being taken) Sir *Hugh Paulett* pull'd down the Bells of the Churches of *Jerſey*, and ſending them to St. *Malo's* in *Britain*, fourteen of them were drowned at the entrance of that Harbour. Whereupon, it is a by-word at this day in theſe parts, when any ſtrong Eaſt-wind bloweth there, to ſay, *The Bells of* Jerſey *now ring*. (*Ex relatione M. Bandinell Decani ibidem.*

More to this purpoſe may appear in the Diſcourſe next following; which lying now at my hand, I thought good to inſert, not only for coherence of the matter, but alſo to ſhew the Opinion, Piety, and Tenderneſs herein, of the greateſt Father and Magiſtrate of our Church (under the King) at that time living.

Dining yeſterday at *Lambeth* with my Lord of *Canterbury*, his Grace falling caſually into a Diſcourſe of *Spaniſh* matters, and the Wealth of their Churches, ſaid, That he had heard that the very Lamps of *Spain* were worth half the Treaſure of that Kingdom. *Nov.* 13. 1632.

Kingdom. And calling to him Mr. . . . . *Barkley* of . . . . . who had been a great Traveller and long in *Spain*, demanded his Opinion herein. Mr. *Barkley* answer'd, That he thought it to be true, and gave a reason; for that every body for their delivery from any notable danger, either of Sickness or otherwise, used to present a Saint by way of gratuity with a Lamp to burn before it, and commonly of Silver. So that before some one Saint, there were 4 or 5 thousand Lamps: His Grace suggested St. *James* of *Compostella*. And Mr. *Barkley* affirm'd it of St. *James*; but added, That the Bells in *Spain* and in other places of *France* and *Italy*, were few and small, yet holden to be very powerfull for driving away the Devils and Evil-spirits. I upon this recited out of *Gregorius Turonensis*, the History of *Lupus* Bishop of *Swessons*, who by sudden ringing of Bells drave away the Pagan Army of *Normans* besieging that City, having never heard of a Bell before. Much being then said of the Nature and Office of *Bells*, his Grace esteem'd the *Bells* of *England* comparatively with the Lamps of *Spain*; and condemning the pulling of them down, complained of the Deformity they had thereby brought upon the Churches of *Scotland*;

Scotland; ſaying, That at his being there, and lodging firſt at *Dunbar*, he went to ſee the Church, which being ſhew'd unto him by a crumpt unſeemly Perſon the Miniſter thereof, he asked him how many Bells they had there? The Miniſter anſwer'd, None. His Grace thinking that ſomewhat ſtrange, demanded how it chanced? The Miniſter thinking that Queſtion as ſtrange, reply'd, It was one of the Reformed Churches. From thence his Grace went to *Edinborough*, where he found accordingly no Bell in all the City, ſave one only in the Church of St. *Andrew*. And enquiring, What became of all the reſt? it was told him, That they were ſhipp'd to be carried into the *Low-Countries*, but were drowned in *Leigh Haven*.--- I ſaid, That it was reported, that Queen *Elizabeth* hearing that Sir *John Shelton* for want of other Prey, had brought a Bell from the ſacking of *Cales*, was highly offended at it, and ſaid, *By God's death ſhe would make him carry it thither again.* I might have added, that that Peerleſs Princeſs was ſo far againſt defacing the Monuments in Churches, and the pulling down of Bells and Lead from them, as in the ſecond Year of her Reign ſhe cauſed many Proclamations not only to be printed,

but ſigned them alſo with her own Hand, and ſent them in that manner (the more to manifeſt her Zeal and reſtrain the Sacrilege) about into the Counties. But becauſe I had ſpoken of ſending the Bell back again, his Grace then requited me with this Relation.

A Gentleman (quoth he) of great deſcent, richly married, and of fair Eſtate (yet not naming him) ſhewed me on a time a piece of Unicorns Horn, Sea Unicorn, as much as the Cover of a great Salt-celler (which was then ſtanding upon the Table before Dinner) was about at the bottom; the piece of Unicorn's Horn having a Crucifix graven upon it, and a gapp in one of the Quarters, where part had been cut or ſcrap'd away for curing Infirmities. I deſired to know of him where he had it; but he refus'd to tell it me; till after ſome preſſure he diſcover'd to me, That in his Travels beyond the Seas, he came to a Nunnery, where the Nuns in courteſie ſhewing him the Relicks of their Houſe, he whilſt they heeded him not, ſlipt this into his Pocket and brought it away. His Grace reproving him for it, told him, *It was Sacrilege*, and that although it were ſuperſtitiouſly us'd, yet it was dedicated unto God, adviſing him

him to uſe ſome means for ſending it back again; ſaying, that the Nuns no doubt ſuffer'd great Diſpleaſure from their Abbeſs, upon the miſſing of it. The Gentleman notwithſtanding (quoth his Grace) refus'd my Counſel; but I obſerv'd (ſaid he) that he never proſper'd after, and at length having conſumed his Eſtate, died Childleſs.

It came not then to my Mind upon the ſudden; but I might very truly have added the like of Sir *John Shelton*, That having married the Daughter of *Henry* Lord *Cromwell*, he died very little or nothing worth, and without any Iſſue (as I take it) but certainly without any Iſſue-male to continue his Family.

[Subſcrib'd] *Henry Spelman.*

I Jeremy Stephens *being then preſent, do teſtify the truth of this Relation.*

Having made mention of *Cales* and Queen *Elizabeth*; I will add further what was lately told me by a Knight of worth (who was himſelf in the Voyage) much conducing to the Honour of that renowned Princeſs, and to the ſcope alſo of this our Diſcourſe. It is ſaid, That when ſhe ſet forth her Expedition for *Cales*, or

other

other *Spaniſh* Towns, ſhe gave particular and ſtreight Inſtructions that in no Caſe any Violence ſhould be offered to any Church or conſecrated thing. This notwithſtanding, Sir *Coniers Clifford*, upon the taking of *Cales*, fired and burnt the Cathedral-Church there; and Sir *Charles Blunt* (in the return from thence) the Cathedral-Church of *Pharos* in *Portugal*. It followed, that Sir *Coniers Clifford* never after proſpered in any thing, and was at laſt ſlain by the Natives in *Ireland*, leaving no Son to continue his Nominal-line; and that Sir *Charles Blunt*, about 2 Years after the Fact, was drowned at Sea in paſſing for *Ireland*. (*Ex relat.* Will. Slingsby *Mil.* 22 Nov. 1634.)

F I N I S.

THE

BEGINNERS

OF A

Monaſtick Life,

IN

Aſia, *Africa*, and *Europe*;

BY

Sir *Roger Twiſden*, Kt. and Bar.

THE BEGINNERS OF A MONASTICK LIFE

In *Asia*, *Africa*, and *Europe*.

MAny Men, addicted rather to Contemplation than Action, in the Infancy of Christianity, to avoid the Heat of Persecution, did withdraw themselves from the press of the People in Populous Cities, to a more Solitary Life; propounding to themselves therein, the Examples of *Elias*, or St. *John Baptist*, the Patriarchs of all Monks. These Men, the Times growing more Calm, found so much Content in the private Thoughts Solitude affords, as they unwillingly return'd into the Cities; and are from this their Retirement, termed, *Monachi*, and in the Greek, Μοναχοὶ, from their Manner of Living.

The beginning of Monastick Living in Asia.

The Perſons of greateſt Fame for embracing this Life, were *Paul* (who ſtill ſtands in the *Roman* Calendar, for being the firſt Hermit,) *Hilarian*, (who firſt brought that way into *Paleſtina*, of whom St. *Hierom* ſays plainly, *Nec dum tam erant Monaſteria in Paleſtina nec quiſquam Monachum ante Sanctum Hilarionem in Syria noverunt*); and St. *Anthony* with ſome Others, who all liv'd in the Third Century after our Saviour, and are the more Famous, in that their Actions are Recorded by St. *Athanaſius*, *Hierom*, and ſome Others of the Ancient Fathers. What their Manner of Living was, I ſhall hereafter touch; ſuch as deſire to know their Lives more particularly, may have Recourſe to thoſe Learned Men, and likewiſe to *Euſebius* and *Sozomen*. 'Tis certain, that they having no Tye, but what they voluntary impos'd upon themſelves, had ſoon after, Imitators in ſeveral parts of the Eaſtern and Weſtern World.

But nothing remain'd long without ſome Change; and Man, in all Conditions, will want a Rule to guide him. St. *Baſil* in his Retirement, taken with this way of Serving God, did in, or about the

the Year 363. (not 383. as *Polidore Virgil*, which I take to be Five Years after his Death,) wrote ſome Conſtitutions for their Manner of Living, which, for their Equity, being generally receiv'd in thoſe Parts, whether his Fame did cauſe ſuch as receiv'd them, to be call'd the Monks of St. *Baſil* ; but of this ſort I don't know any in *Europe*. It's likely, (at leaſt it ſeems to me) the *Britains* receiv'd the Chriſtian Religion from *Aſia*. And the Monks of *Bangor*, *Qui omnes de labore manuum ſuarum vivere ſolebant*, were not unlike to this Order, if not of it. (c) (d)

St. *Auſtin* after his Abode at *Rome* and *Millan*, and his Baptiſm by St. *Ambroſe*, returning to his own Home in *Africa*, (whether his Converſion being begun by hearing of the Life of St. *Anthony*, he did affect to be an Imitator of him, or that indeed, he was taken with thoſe ſweet Contents, a private Life, few Friends, and the Meditation upon Heaven doth afford,) did their *Alienatis curis Secularibus cum iis qui eidem adhærebant Deo vivebat jejuniis Orationibus, boniſque operibus in* *Africa.* (e)

(c) *De Invent. lib.* (d) *Bed. Hiſt. l. 2. c. 2.* (e) *Confeſ. l. 8. c. 6.* (f) *Poſidon. in vit. cap. 3.*

lege Domini meditans die & nocte. And
(a) after Three Years, being drawn to the Order of Prieſthood, *Monaſterium intra Eccleſiam Inſtituit, & cum Dei ſervis vivere, cæpit ſecundum modum & regulam ſub Sanctis Apoſtolis inſtitutum maxime, ut nemo quicquam proprium in illa Societate haberet*, &c.

And this is ſaid to have been the firſt beginning of a Monaſtick Life in *Africa*, and it is certain, the *Donatiſts* did ſo eſteem of it, charging that holy Father to be the
(b) Introducer of it. *Deinceps* (ſaith he of *Petilian*,) *perrexit ore maledico in vituperatione Monaſteriorum & Monachorum arguere etiam me, quod genus hoc Vita a me fuerit inſtitutum*, &c. And elſewhere, he ſhews how they urg'd him, *Ubi ſcriptum eſt nomen Monachorum?* To which, that Learned Dr. returns a full Anſwer, in his Commentary on the 132 *Pſalm.*

But this muſt be underſtood of thoſe Parts he liv'd in, or of thoſe black Canons, which are now known by the Name
(c) of *Canonici nigri S. Auguſtini*; not of St. *Anthony*, (who was a Monk of *Ægypt*,

(a) Ibid. c. 5. *Vide tamen Serm.* 52. *in Erem. & quære an hoc Vitæ genus ab eo Inſtitutum antequam Epiſc. deſignatus eſt.* (b) *Contra lit. Petil. c.* 40. *l.* 3. (c) *Confeſs. l.* 8. *c.* 6.

in

in *Africk*,) whoſe Retirement ſeems to be ſo private, that the *Donatiſts* take no notice of him. This Order of St. *Auſtin*, which acknowledges St. *Auſtin* for their Founder, is frequent in *Europe*, yet firſt came into *England* in King *Stephen*'s time, if we believe *Johannes Roſſus*, a Writer of no great Antiquity; who poſſitively affirms, *Ordo nigorum Canonicorum nunc primo (viz. Regnante Stephano) in Angliam inductus eſt primo Colceſtriæ deinde Londinis, & tunc aliis locis*, &c. With whom, *John Capgrave* ſeems to agree; *Tempore Regis Stephani, per Alexandrinum Epiſcopum apud Dorceſtre Canonici regulares inſtituti ſunt.* Yet *Clemens Reynerus* ſays, their firſt planting here was in *Henry* I's time, and at the beginning of it too. *Quære:*

Europe had not ſo ſoon as the *Eaſt*, Men famous for this Retir'd Living. *Sozomen* obſerves, that part of the World, which is call'd *Europe*, had not about the Year 330. any Monaſteries; and *Baronius* notes, that St. *Athanaſius* coming to

(a) (b) (c) (d) (e)

(a) *Jo. Roſſ. Warwicenſis, MS. in Bibl. Cotton. qui vixit tempore Edw.* IV. *&* *Henr.* VII. (b) *Nova legenda Angliæ, edid. Lond.* 1516. *fol.* 28 *b. c.* 1. (c) *De antiq. Benedict. in Anglia. p.* 158. (d) ἡ καλὸμένη Εὐρώπη. *Soz. l.* 3. *c.*13. (e) *T.* 3. *An.* 340. *n.*7.

Rome, *Ann.* 340. did firſt then teach it
(a) there, which as St. *Hierom* tells us, was entertain'd by *Marcella* a Noble Lady. *Nulla eo tempore Nobilium Fœminarum noverat Romæ, propoſitum Monachorum nec audebat propter rei novitatem ignominioſam & putabatur ut vilem; in Populis nomen aſſumere*, &c. And there that Learned Father ſhews her to have been the firſt, and to have been imitated many Years after, by one *Sophronia*.

But he that added moſt to the Building in theſe Parts, was *Benedict*, a *Nurcian*,
(b) (in *Gregory* falſly called *Nirſia*) an anti-
(c) ent Town in *Italy*, mention'd by *Virgil*, *quas frigida miſit Nurcia*, ſituated in *Umbria*, (which our modern Chorographers call *Spoleto*) upon that Branch of the River *Nera* which is called *Fredura*. This Man
(d) born in or about 480. *raccolſe tutti* (as ſome ſay of him) *i monachi deſperſi e gli alteri ſolitarii*; gathered together all the diſperſed Monks and other Solitarians of *Italy*, ſo that in a ſhort time he had no
(e) leſs than twelve Monaſteries about him;
(f) for whom he formed Rules ſo apt and

(a) *Ad principium Epit. Marcellæ.* (b) *Dialog.* 2. *in princip.* (c) *Æn.* 7. *prope finem.* (d) *Padre Paolo Morigia d' Perug. Relig.* c. 8. (e) *Greg. Dialog.* c. 36. (f) *Baronius, t.* 6. *an.* 592.

juſt

juſt, as they being approved by *Gregory* the Great, in the Year 595. drew many to range themſelves to that Society; inſomuch that the Order of *Benedictines* grew no leſs Famous in the *Weſt*, than that of St. *Baſil* in the *Eaſt*, or of St. *Auguſtin* in *Africk*; and is the firſt I did obſerve the Church of *Rome* did intereſt her ſelf in the Confirmation of. And theſe are the third Order; other than theſe the World knew none, till more than 1100 Years after Chriſt: But of all, the *Benedictine* got moſt ground in *Europe*, and divided afterwards as it were, into many Streams from one Head; as the *Ciſtercienſes*, *Cluniacenſes*, &c. For as for the *Dominicans* and *Franciſcans*, they are of a much later Date, and known by the diſtinct Names of Frvars *Mendicant*. (a) (b)

Wilfrid doth in *Malmsbury* affirm himſelf to have been the firſt who brought into *England* the Rule of *Benedict*; *Se primum fuiſſe* (ſaith he) *qui Sanctiſſimi Benedicti Regulam a Monachis obſervari juſſerit*. Which *Reynerus* will have only ap- (c)

(a) 59. & *MS. de quo poſtea.* (b) *Vit. Baron. l.* 12. *ann.* 1139. *n.* 5. *c.* 26. & *Conc. Gen. edit. Rom.* 1608. *T.* 4. *p.* 23. & *Gratian. cauſa*, 18. *c.* 25. *cui libro primo poſſeſſe dicitur, ann.* 1161. *Hiſt. de Bologna, di Girolam. l.* 3. *p.* 84. (c) *De Iorſt. l.* 1. *fol.* 151. *b.* 57.

pliable

plicable to *Northumberland*; yet an old Chronology, before a Manuſcript Book in *Trinity-Hall* in *Cambridge*, (truly and diligently collected) delivers it thus: *Ann.* 666. *Wilfridus Epiſcop. regulam Sancti Benedicti fecit in Anglia obſervari.* And in the Book it ſelf writes thus of it: *Hic etiam (ſcil. Wilfridus) primus verum Paſcha in Northumbria docuit, & Regulam Sanctiſſimi Benedicti a Monachis obſervari monebat, quod autem ejuſdem Bened. Sanct. Regula ante adventum S. * Auguſtini in Anglia nondum fuerat a Monachis univerſaliter obſervata, patet per pſalteria & alios libros a Sancto Gregorio eidem Auguſtino tranſmiſſos, in quibus Ympni tam nocturnales quam diurnales, quam alia plura, quæ in eis de divinis obſequiis inſeruntur, Regulæ Benedicti ſeriem non ſequuntur------- Nec mirum; cum S. Gregorius eandem Benedicti regulam legitur approbaſſe, ſi ejuſdem obſervatio regularis in partibus tam remotis nondum fuerit manifeſta, monaſteria tamen fundata ante Benedictum fuerunt, & Congregationes Monachorum quamplures in quolibet Centenario annorum poſt Chriſtum ſub regula inſtitutæ, prout perpendere poterit in*

(a) *Clemens Reynerus de antiq. Bened. in Anglia, p. 2.*
(b) *Chronol. MS. ſub. tit. Reges Cant.* (c) *ibid. fol. 26. b. col. 1.*

* *Wilfridi.*

lege hymni.

diverſis

diverſis Chronicis, quiſq; lector tam hic in Britannia quam in aliis ſparſim regnis. Iſte namq; Sanctiſſimus Wilfridus etiam in Cantia Præsbyteros & Diaconos, uſq; dum Archiepiſc. Theodorus ad ſedem ſuam venerat, ordinabat; de cujus excellentia Sanctitatis, &c.

Thus that Manuſcript; But here permit me a little to play the Critick, and inſtead of *Sancti Auguſtini*, (as I have ſet in the Margin) read it *Sancti Wilfridi*, for no Man ever held there were in *England* any *Benedictines* before *Auſtin*. And the Book ſent by *Gregory* to him, not agreeing with the *Benedictine Rule*, proves he brought it not, but *Wilfrid*; which is that for which it is alledged.

And from hence it may be lawful for me to gueſs, ariſeth the Difference among Learned Men, of what Order St. *Auſtin* was; he ſeems to have been of the ſame Order with St. *Gregory* the Great, being *Præpoſitus* of his Monaſtery; yet no old Hiſtorian that I have yet met with, doth name him or St. *Gregory* a *Benedictine*: For the Rule being not receiv'd generally when he came into *England*, how could he be ſaid to be of it? and yet was that into which the *Equitii*, and moſt part of all the Monks in *Europe* did after ingraft

lib. 7. *Ep.* 112.

them-

themſelves; ſo as not only the very Monaſteries here by him founded, were of no other, but of the Order of St. *Benedict*, but all others in ſucceeding times, for almoſt 500 Years, knew no other but him for their Patron. A certain time they either receiv'd that Order from him at firſt, or wholly ſubmitted themſelves unto it; yet why we ſhould contradict a Grave Hiſtorian expreſly affirming the Monks of this Kingdom did not receive the Rule of the *Benedictines* till *666*. I ſee no Cauſe.

If any body be curious to ſeek what moved the *Eaſt* with ſuch Readineſs to accept the Rules of St. *Baſil*, and the *Weſt* thoſe of St. *Benedict*; in this I can give them no other Satisfaction; but that it ſeems to me probable, that when every one followed his own Will, the great Difference in Dyet, Dwelling, Cloathing, Sects, *&c.* (of which you may read (a) (b) *Epiphanius*, *Hierome*, &c.) bred ſuch a Confuſion, as made every once embrace willingly what thoſe Learned Men held out unto them; as a Means to ſtop the Diverſity of Uſes that were among them.

(a) *Infine Panarii.* (b) *Ad Euſtachium de Cuſtod. Virg.*

And

And here I am lead to enquire what Tyes theſe that firſt took upon them that Life, did ſubject themſelves unto, and certainly one thing was to inhabit Deſerts, and ſolitary Places; for when ſome began to do otherwiſe, the Emperour *Theodoſius* being in *Italy*, at *Verona*, *Ann.* 390. commanded that all Perſons, *ſub profeſſione Monachi deſerta loca & vaſtas ſolitudines ſequi atque habitare jubeantur.* It is certain, the ſame Emperour two Years after, did in part take off the Rigour of that Edict; but it was only that ſome might remain in Cities *dum judiciariis aguntur injuriis.* And from hence ariſeth another Queſtion, how they could be ſued, or have Cauſe in Suit, their renouncing the World being ſuch, as they left to themſelves no part in it, and got their Living by their own Labour *diviſis cellulis.*

(a) (b) (c)

St. *Auſtin*'s Life, as I have before touched, and thoſe that lived with him, was, That none of that Society ſhould have *quicquam proprium.* Bút this may ſerve to be rather an Example of Perfection, than any general Uſe. For St. *Hieronne* tells of one at *Nitria* in *Egypt*, who by Wea-

(d)

(a) *Cod. Theod. Tit.* 10. *l.* 12. *de Monach.* (b) *Ibidem lex* 2. (c) *Hieron. de Cuſt. Virginis ad Euſtach.* (d) *Ibid.*

ving had gained *centum Solidos*; at whoſe Death there was much Diſpute what ſhould be done with it; ſome thinking fit to beſtow it on the Poor, ſome on the Church, others on his Friends; but the Opinion that prevail'd was, It ſhould be buri'd with him: which Example wrought ſo much, that afterwards it was held a Crime to leave one Shilling behind 'em. This Story however it is ſet down for deterring Men from avaritious heaping up of Treaſure, yet it enough proves they had then no other Obligation for having things in common, but their own Wills. So elſewhere ſpeaking to a Young Man,
(a) who had entertained that Life, *jam non ſunt tua quæ poſſides, ſed diſpenſatio tibi reddita eſt*, which indeed is in ſome manner not only of that ſtate of Life, but of every good Chriſtian. From hence we may ſee another Difference between the Modern and the firſt Monks; for now *abdicatio*
(b) *Proprietatis* is ſo link'd to the *Regulæ Monachali*, that no Diſpenſation can be allowed; yet the firſt I have met with that gave an abſolute Reſtraint in this kind, was St. *Gregory*, about 600 Years

(a) *ad Paulum de Inſtitut. Monach. ſi privatim quod nobis ſufficiat poſſidemus non ſunt illa noſtra ſed Pauperum, Ang. Ep.* 50. (b) *Extra de ſtat. Monac. c.* 6. *in fine.*

after

after our Saviour; he expreſly commands *Anthemius*, *ut neque Monacho alterius de Monaſterio, in Monaſterium liceat migrare; neque eorum aliquando peculiare quicquam habere, &c.* But I know no Canon or Law to juſtifie this his Command. (a)

Monks are called in *Greek* Ἀσκηταὶ, from whencé Religious Houſes in the Codex and Novels, are ſtyled *Aſceteriæ*, from the continual Exerciſe was had therein; and it is a certain Obſervance, I find, the firſt to entertain, to be never idle: *Facito ſemper aliquid operis, ut Diabolus te inveniat ſemper occupatum*, was St. *Hierome*'s Advice to *Ruſticus*, entring upon that kind of Life; and from him and St. *Anthony* it is apparent there was *in bene moderatis Monaſteriis*, ſome Hours every Day always ſet apart for Manual Operations, Reading, Prayer, and other Holy Exerciſes; which the Godly Father profeſſes he had rather undergo, than the *Angaria*, as he calls it, of Judging Cauſes, which as a Biſhop he was ſubject unto. (b) (c)

Thus Religious Men at firſt began, and lived without any other Tye to enforce

(a) *lib.* 1. *Ep.* 10. *Ind.* 9. (b) *De Epiſc. & Cler. leg.* 53. *novel.* 6. *c.* 6. *& paſſim Ibid.* (c) *Ad Ruſt. Monac. de Vit. formâ.* (d) *Aug. de opere Monac. c.* 29. *tom.* 3. (e) *Poſſidon. in vit. c.* 10.

their

their Continuance in that State than only Piety and Devotion, and the Happineſs Meditation in Heaven affords; if any repented, deſirous to draw his hand from
(a) the Plough, as ſome did, the Mark of Inconſtancy made him ignominious; but his Abode in the Courſe was not conſtrained by any compulſary Way, neither did thoſe Holy Fathers uſe other Means to reduce them to their former home, than Counſels, Admonitions, Intreaties, and the like. And it is manifeſt, tho' ſingle Life be eſteemed moſt ſuitable to that Profeſſion, yet ſome who
(b) had entred upon it did marry, and St. *Hieron.* a great Admirer of Chaſtity and a ſingle Life, ſays plainly, *Aliud eſt non peccare, aliud benefacere; etſi nupſerit virgo non peccavit, non illa virgo quæ ſemet Dei cultui dedicavit, &c.* There are divers
(c) Laws ſtill remaining in the *Codex* of *Theo-*
(d) *doſius* and *Juſtinian*, againſt *Raptores Virginum & Viduarum*, and againſt ſuch as married them *invitas*; but none that I know, ſimply to bar them of Marriage, or compel their ſtay in that Condition

(a) *Greg. lib.* 1. *Ep.* 33. (b) *Aug. retract.* 2. *c.* 22. (c) *De nuptu Virg. vel Viduarum, item de nuptu vel matrim. Sanctimonialium Virg. vel Vid. Cod. Theod.* (d) *Tit. eod. leg. unit. item de Epiſc. & Cler. leg.* 5. *Vide leg.* 53. *C. Juſtin.*

longer

longer than their Affections led them. The Emperour *Juſtinian* in the Year 535. (a) publiſhed two Conſtitutions: The Firſt, *De Monachis*, in which he permitted any to leave his Monaſtery, leaving to it what he had at his coming thither. The Second, concerning things Eccleſiaſtick; in which he did eſtabliſh none ſhould be received a Widow *(Diaconiſſa)* till about the Age of 50, and for ſuch to leave their Calling or Marry, was Capital; which doth plainly prove it was not ſo either for Monks or Nuns to do, who were admitted of younger Years.

In *England* it was a Royalty belonging to the Crown, to diſpenſe with the coming out of any who had made that Profeſſion. The Laws of *Alfrid* (a King very Famous for Sanctity and Wiſdom) (b) ſpeaks thus; *Si quis Sanctimonialem in Eccleſia duxerit ſine licentia Regis aut Epiſcopi, det* 120 s. *dimidium Regi, dimidium Epiſcopo, & ipſius Eccleſiæ Domino cujus Monacha fuit* ------ *Si infantem peperarit, nihil inde habeat infans, ſicut nec mater ejus, &c.* It is plain theſe Puniſhments were inflicted only on thoſe that married with-

(a) *Novel.* 5. *cap.* 4, 6. *Novel.* 6. *cap.* 6. (b) *Leg. Sax. c.* 8. *p.* 25. *apud Forn. c.* 9. *col.* 323.

out the King's Licence, and the continual Practice of all Ages since seems a-
(a) greeable to it. 1160. *Mary*, Abbess of *Rumsey*, Daughter to King *Stephen*, quitted her Monastery, and married the Earl of *Bononia*, to whom she bare two Daughters; *Matthew Paris* in his *Historia minori* tells it thus; *Ann.* 1161. *diebus sub iisdem Maria Abbatissa de Rhumseia, filia Regis Stephani, quæ anno præterito domo sua exierat, maritando* Sophisticis Literis Bullatis *seducta Mattheo comiti Bononiæ nupsit volens ut dicitur decipi------ hoc quidem illicitum ------ Matrimonium nitebatur Beatus*

(a) *Diceto Imagines, Hist. an.* 1160. p 552. 6. & *Matt. Paris in minori, ann.* 1161. I know some late *Flemmish* Writers report, *Sampson* Archbishop of *Rheims* excommunicated them for this, so as she in 1199. did resume her Habit, which is incredible; for there is no question our Historians would have remembred it: And besides, the thing it self is improbable, for 1161. (in which Year this Marriage was celebrated) *Henry* the *French* King's Brother, succeeded *Sampson* in that See. *Chron. Nor.* p. 938. And 1169. *Robertus de Monte*, who then liv'd, writes, that *Matthew* then *habebat filiam regis Stephani*, in whose Right he was Earl of *Morton*, which the King of *England* desired to buy of him: Therefore no question that Relation is fabulous. Neither do I find any Author had it, before *Meyerus*, who died 1552. publish'd it; and after him, *Aubertus Miræus, in Auctario Sigberti Gemblacensis inter ea quæ recenti manu sunt agglutinata*; tho' if all were true, being out of *England*, it makes no great Matter where the King might have his Right allow'd.

Thomas

Thomas Cancellarius ſummopere impedire, exemplo ductus Beati Matth. Apoſt. & Beati Johannis Baptiſtæ, ſed prævaluit carnis illecebræ cum favore Regum & Magnatum, inde ex tunc factus eſt Comes memoratus ipſi Th. Cancellario inimicus, ipſe Rex quoq; contra ipſum fuerat commotus.

The Queſtion here is, What the Hiſtorian means by *ſophiſtici literis bullatis*, for which the King and Nobles did ſo much intereſt themſelves; it appears they were ſo much as ſatisfied the Lady in Point of Conſcience, for quitting her Profeſſion; and 'tis clear not to have been any thing from *Rome*, for then *Tho. a Becket*, an Eccleſiaſtick, would not have oppos'd it: It muſt therefore follow, that it was either the King's or Biſhop's Diſpenſation; and to this it ſeems to me that *Joannes Sarisburienſis*, 56 *Epiſt.* is to be referr'd; where ſome Biſhop, who at the Council held at *Rome* in the time of *Innocentius* II. heard the Deſires of ſome one, petitioning for that which was held a Right of the Crown condemned, writes to another Biſhop. *Quod turpius quam totius Divinæ legis auctoritate in Sanctum Sanctorum impudenter irruere, & impellente avaritia contra jus & fas, jus Hereditarium*

(a) *in rebus Eccleſiaſticis imo in ipſo Altari vindicari?* --- *Revoluite Canones* --- *Plane videbitis petentium talia improbatam eſſe Petitionem.* --- *Non relictus nobis diſſimulandi locus, quam in Concilio Lateranenſi, cui & nos, & vos Frater Epiſcope interfuimus Domino Innocentio præſidente, audivimus vota talia promulgato Canone condemnari, ſed forte Regia vos urget Auctoritas &c.* And indeed, that Council of *Lateran*, held in the Year 1139. was the firſt that ever decreed, Monaſtick Perſons Marrying, ſhou'd be ſeparated, giving this Reaſon, (b) *Hujuſmodi namque Copulationem Matrimonium non eſſe cenſemus.* (c) But this Council, as it appears by *Ordericus Vitalis*, was never receiv'd by the Kings of *England*, nor ſome other; which note Decrees ſo fam'd, *a Principibus & optimatibus Regnorum cum Subjectis plebibus parvi penſa*; and yet, among the Councils ſet out lately at *Rome*, it ſtands Regiſtred as a General Council of the Church; what *Engliſh* Biſhops were preſent at it, (d) you may find in *Richardus Hagulſtadienſis*, (e) and the Continuation of *Florentinus Wi-*

(a) Becauſe the Profeſſion of a Nun is made before the Altar. (b) *Gen. Concil. edit. Rom.* 1608 *tom.* 4. *c.* 7, 8. *p.* 21. & *Baron. tom.* 12. *anno* 1129 *n.* 5. (c) *p.* 919. *B.* (d) *Col.* 329. 27. *Anno* 1139. (e) *P.* 527.

gorienſis

gornienſis, though with ſome difference. *An.* 1238. K. *Henry* III. did without any thing from the Pope, Solemnly Eſpouſe his Siſter, a profeſs'd Nun, to *Simon Mountford*, who afterwards got a Diſpenſation from *Gregory* IX. and it is obſervable, *Matt. Paris* in his *Hiſt. Minor.* having written that Marriage to have been *Contra Conſilium Epiſc. Edmundi*, did afterwards make a Vacat of it, as what he found not to be agreeing with the Right of the Crown. And it's certain, altho' the Pope's Legate here, did in that Cauſe write unto his Prince, *non expedivit Papæ vel Curiæ*, to ſtop a Diſpenſation in the Caſe, that wiſe Cardinal of *Oſſat* well underſtood, how it is better for that See, to have things paſs immediately and regularly with the Pope's Concurrence, than by Temporal Authority without it, which he ſaw likely to be.

But there is nothing more full than the Fact of the Counteſs of *Kent*, in *Edw.* III. time (after the Canon of the *Lateran* Council was tranſcrib'd into the Body of the Canon-Law,) the Story remains upon Record in the Regiſter of *Simon Iſlip*, Archbiſhop of *Canterbury*, where it ſtands thus; *Elizabeth*, Daughter of the Mar-

queſs of *Juliers*, Widow of the Earl of *Kent*. *Solum Chriſtum ſibi in ſponſum elegit & apud Waverly in Monaſterio Monacharum ibid. in caſtitate perpetua vivere coram Epiſcopo Winton. Loci Diœceſano, & inter Miſſarum ſolemnia publice repromiſit & inſignia hujus viventibus dari ſolita ſibi dari poſtulavit, & per plures annos devotiſſima ſic vixit.* Afterward it ſhews that 1360. ſhe married Sir *Euſtice d' Abrinches*, knowing all this, *Non requiſito vel optento aſſenſu Reverendiſſimi in Chriſto Patris Domini Simonis Cant. Archiepiſc. totius Angliæ Primatis.* For which Offence, they were cited to appear before the ſaid Archbiſhop, by *John de Litton*, (who was wounded by *John Topclive*,) which they did accordingly, and confeſſed all this to be true upon their Oaths, who thereupon, the 5th of *December*, 1360. injoyn'd them as part of their Penance, not to live together, and her to take the Habit ſhe took formerly, before the Contract of Marriage. *Quouſque idem rev. Pater fuerit plenius informatus quam pœnitentiam voluit ſibi formaliter imponi pro commiſſis*; appointing the 5th of *April*, to give a definitive Sentence in the Cauſe, and hitherto, his

his Proceedings were wholly according to the Canon Law.

The 5th of *April*, there was no Appearrance, but the day following Sir *Euſtace* came, and the 7th the Archbiſhop gave this definitive Sentence, which I will give in the ſame words, only ſomewhat contracted, *& pro eo quod Miles fuit cauſa ſive occaſio violationis voti dictæ Dominæ injunxit.*

I. *Quod quamdiu hujuſmodi Matrimonium duraverit inveniet unum Capellanum celebrantem quotidie de Sancta Maria in Eccleſia de Wingham (infra cujus parochiam fuerat Matrimonium ſolemnizatum pro ipſo & Domino Archepiſc. & dicet ſingulis diebus 7 Pſalmos pœnitentiales pro ipſis & aliis Chriſti fidelibus nec non* Placebo & Dirige *pro animabus omnium defunctorum.*

II. *Item, quod miles dicet mane cum ſurrexerit reſpeciendo vulnera imaginis Crucifixi quinq; Pater & Ave genu flectendo & totidem qualibet nocte.*

III. *Item, quod invenerint alium Capellanum qui dicet prout Prior Capellanus apud Wingham.*

IV. *Quod Domina predicta diceret quotidie 7 Pſalmos pœnitentales, & 15 graduum cum litania* Placebo & Dirige *ac commendationem omnium animarum.*

V. *Idem injunxit Domino Euſtachio & Elizabethæ quod quando contigerit ſe invicem carnaliter commiſcere die proxima ſequente paſcent ſex Pauperes competenter, & tam dicius miles quam præfata Domina, illo die ſe abſtinebant ab uno genere Carnium, ſive piſcium prout ejus uniius vel alterius hoc expoſcit quod magis ipſis placet.*

VI. *Quod præfata Domina Elizabetha pedes annuatim viſitavit S. Thomam Martyrem Cant. Archiep.*

VII. *Quod ſingulis ſeptimanis quod vixerit una die jejunabit in pane & cerviſia & uno genere potagii abſq; Carniſia & præcipue in abſentia dicti Domini Euſtachii.*

But the Record is ſhort, in that he lets us not know on what Grounds he changed his former Sentence, and gave this ſo contrary to the Laws of *Rome*. We ſee a Marriage after a Solemn Vow, made good by many years continuance; no Diſpenſation either by the Pope or Archbiſhop, it muſt therefore neceſſarily follow, the King did it, which made the Archbiſhop alter what he had done, as againſt his Majeſty's Prerogative. And before this, *Peckam* having injoyn'd ſeveral Penances to Sir *Ohbert Gifford*, who, in the Year 1285. ſtole Two Nuns out of the (a)

(a) *Regiſt. Peck. Archb. fol.* 115.

Mona-

Monaſtery of *Wilton*, did, among others, appoint him to ſtay Three Years in the Holy Land, *niſi intra triennium Dominus Rex illuſtris ipſum revocandum duxerit ex gratia ſpeciali.*

See the Story of Peter Done, *in* Will. Thorne, *p.* 2057. *and mark the Opinion of the Biſhop of* Norwich *there.*

And why it ſhould be more ſtrange for our King, who as *Lynwood* ſays, is *Perſona non mere Laicus*, to give Diſpenſation to his Subjects for coming out of Monaſteries, than for Princes to grant them in the caſes of Marriage *inter gradus prohibitos*, of which the Forms do yet remain in *Caſſiodorus*; as likewiſe to preſcribe Rules for Divorces, and the like. Before 398. I do not find the Eccleſiaſtick at all to meddle concerning Monaſteries, who being Lay-men were under the Prince's Government. In that Year the Emperours *Arcadius* and *Honorius*, permitted Biſhops wanting Clerks, to ordain ſuch as were fit *ex monachorum nu-* (a) (b) (c) (d)

(a) *De Cohabitatione Cleri & Mulier. c.* 5. *verbo Beneficial.* (b) *Variarum l.* 7. *c.* 46. *vid. c.* 40. (c) *Cod. Theod. l.* 3. *& Inſt. l.* 5. *Nov. l* 22. 11. *c.* 8. (d) *Cod. Theod. de Epiſc. & Cler. lg.* 32. *l.* 16.

mero

mero. *Anno* 451. The Council of *Calcedon* eſtabliſh'd (a) Μηδὲ συνιστᾶν μοναστήριον ἢ εὐκτήριον παρὰ γνώμην τοῦ τῆς πόλεως ἐπισκόπου τοὺς δὲ κατ' ἐκάστην πόλιν ἢ χώραν μοναζοντας ὑποτετάχθαι, τῷ ἐπισκόπῳ· *i. e.* That there ſhould be no Monaſtery or Oratory erected without the Biſhop's Conſent, and that ſuch as in the Town or Country did take upon them the Life of a Monk, ſhould be ſubject to the Biſhop. This gave them a larger Power; and the great Reverence all Ages and Places bore to this Council, made the Decree the more venerable; ſo that in a ſhort ſpace Biſhops became the only Superviſors of all Monaſteries, and few things done in them but according to their Will. About 600. (b) St. *Gregory* the Great wrote to *Anthonius*, That certain Monks having got out of their Houſes, and contracted Matrimony, he ſhould ſeek them; *& inventos digna coertione in monaſteriis quorum monachi fuerant, tranſmittas.* But this ſeems rather a Council, that by any Canon of the Church; for himſelf did not only (c) not take that courſe with *Venantius*, but, as St. *Bernard* obſerves, *non ſolum reſumere*

(a) *Conc. gen. edit. Rom.* 1608. *tom.* 2. *p.* 410. *Art.* 15. *Can.* 4. (b) *Lib.* 1. *Ep.* 40. *Indict.* 9. (c) *De Præcep. & Diſp. c.* 21. *T.* 1.

non

non coegit ſed etiam omnem legitur indulſiſſe communionem Apoſtatæ perduranti. An. 663. The Fourth Council of *Toledo* condemned as Apoſtates, and Anathematized all who being *detonſi* either on their own Election, or by their Friend did after quit their Calling. 1139. a Council held at *Rome* decreed their Marriages null as before.

By theſe ſteps the Eccleſiaſticks, who at firſt did not at all intermeddle with them, by little add little drew the whole Dependence of Monaſteries upon themſelves, from out of the hands of Princes. I ſhall here conſider, by what Acts the Court of *Rome* hath taken the greateſt and moſt conſiderable part of them from the Biſhop, and brought them to depend on himſelf. I will only touch ſome of them.

Firſt, By exempting them from the Juriſdiction of the Dioceſan, which was with no great difficulty obtained, that turning to the infinite Advantage of the Papacy, which thereby gained Learned Men, who in all Parts defended the Pope's Power, (it being a neceſſary Conſequence, that he who receives a Favour, will defend his Right that grants it; eſpecially when the Charge of doing ſo is no greater than

of

(a) Pen and Ink) of which though many Men have complained, no Redreſs was ever attained from *Rome*, ſo far as I have found.

Secondly, By calling them to *Rome* for Confirmation of their Elections. But this was too great a Morſel to get down at once, and therefore muſt be won by degrees. The firſt who gave the Onſet was *Innocent* III. in the Council of *Late-*
(b) *ran*, 1215. but that ſpoke not home, for it allowed *perſonam idoneam* to excuſe any Abbat's Abſence, eſpecially theirs who were out of *Italy*. It was therefore (tho'
(c) regiſter'd in the Canon-Law by *Gregory* IX.) thus altered by *Alexander* IV. 1257.
(d) *Ut quilibet in Abbatem exemptum ex tunc eligeretur, Romanam Curiam adiret confirmandus & benedicendus.* And becauſe ſome did defer their Journey thither, *contra formam præſtiti juramenti*, (of which
(e) in the next), and pretending certain Privileges, *ex illud evenit Inconveniens quod Apoſtolicæ Sedis dignitas parcius viſitatur in derogationem reverentiæ, quæ ab omnibus de-*

(a) *Conc. Rhem. ann.* 1119. *apud Orderic. Vital. p.* 861. *Bern. de Conſid. l.* 3. *c.* 4. (b) *Conc. gen. edit. Rom.* 1608. & 1612. *T.* 4 *p.* 51. *Can.* 26. (c) *De El. & Elect. poteſtate, cap.* 44. (d) *Matth. Paris Anno* 1257. *p.* 1271. 16 *Edit. Lond.* 1570. (e) *Reign. Annal. Eccl. Tom.* 14. *anno* 1257. *n.* 50. *n.* 10.

betur

betur eidem, &c. he did by a Bull, dated 11*th.* of *Auguſt*, the ſame Year, revoke all former Grants of his Predeceſſours, and on the 5*th.* of *September* following, appointed the Conſideration of all elected into any Cathedral, ſhould be within ſix Months. The Reader may obſerve, that 1601. when *Clement* VIII. made the like Conſtitution, for Biſhops in *Italy* to come to *Rome* to be examined; the Republick of *Venice* wiſely fore-ſaw what it would tend to, and ſo oppoſed it, that *Paulus* V. made them a Grant, *Ut Venetiarum Antiſtites Clementis decreto eximerentur.* (a)

Thirdly, By inforcing an Oath for their Obedience to the Papacy: *Firſt*, To defend *Papatum Romanum & Regalia Sancti Petri.* (b) *Secondly*, To receive his Legates *eundo atque redeundo.* (c) *Thirdly*, To come upon his Summons to Synods unleſs Canonically ſtopt. *Fourthly*, To viſit every three Years *Apoſtolorum Limina*, unleſs diſpenſed with. *Fifthly*, Not to alienate

(a) *Andr. Mauroceni Hiſt. Venet.* 1601, & 1609. *p.* 629, 687. *Card. Oſſat. Epiſt.* 283. *anno* 1601. *dat. Romæ* 17. *Septembr.* (b) *Matth. Paris, anno* 1235. *p.* 551. 15. (c) *Nota legendum ſit non ut habetur apud Matth. Paris* (regalis) *neque* (regalem) *ut in vitis Abbatum, p.* 140. *ſed ut inveni in Lib. MS. Abbat. Sancti Auguſtini in Schreber.*

the

the Poſſeſſions of their Monaſteries *inconſulto Romano Pontifice.* This Oath (containing many things contrary to the Rights of the Crown and Kingdom, was in ſome part aboliſhed with wholſome Laws made after, and never to my knowledge abſolutely obſerved) was impoſed on *John*, the Second of that Name, Abbot
(a) of St. *Alban*'s 1235. and *John* the Third of it, and Twenty fifth Abbot, *ad Curiam Romanam primus omnium Abbatum hujus Eccleſiæ (viz.* St. *Alban*'s) 1290. *pro confirmatione electionis ſuæ obtinenda perſonaliter acceſſit*; about which time the Ab-
(b) bot of St. *Auſtin*'s (as we learn by their Hiſtorian *William Thorne*) and of *Weſtminſter* (as may be gathered by *Matth. Paris* of *Weſtminſter*) did the like.

Fourthly, By generally maintaining 'em in all Sutes againſt their Biſhop, whenſoever they were drawn into the Court of *Rome*.

Theſe things I intended more fully to have treated of, but inſtead of that, I muſt crave the Reader's pardon for this Digreſſion, which I have the longer

(a) *Matth. Paris in vitis Abbat. p.* 140. 14. (b) *Hiſt. Abbat. MSS. p.* 288.

dwelt

dwelt upon, becauſe I find ſome there are either ſo averſe from the calling, or ſo in love with the Poſſeſſions Religious People were endow'd with, as they hold an Opinion, there ſhould have been no Reformation, but an abſolute Extirpation of them. In which, yet *Latimer*, a Glorious Martyr, did not concur, who wou'd have had Two or Three been ſaved in every Shire. And certainly, thoſe Men, to my underſtanding, do rather concur with the *Donatiſts*, than the Antient Fathers of the Church; for to ſpeak ſeriouſly, and without paſſion, what can the ill be, (without other Conſequence) to have Places ſet apart, whither Men either by Nature, Time, or otherwiſe unfit for the World, may retire themſelves in Religious Company, may think on Heaven and good Learning: And where Parents having young Children, may have them Modeſtly and Religiouſly Educated, and Placed, ſpending their time in Honourable and Virtuous Exerciſes, without incurring Shame, either to themſelves, or Families? (a)

As to their Poſſeſſions, it is not doubted, but that they were very great in *England*,

(a) *Herbert. Hiſt. Henr.* VIII. *p.* 412.

gland, the Commons did ſhew K. *Edward* III. their Temporalities did amount to a *Pluis que la teerce partie de ſon Royalme*; and accordingly, they were to be (a) Taxed in *Richard* II's time; yet let the Expences of the Kingdom be examin'd, and whence all Extraordinaries came, (not to ſpeak of the great Sums received from them, during their vacancy, and (b) you'll find) the King of *England*, as well as of *France*, knew how to maintain their Wars by their Treaſure. So that the (c) Speech of *Arundel*, that the Clergy paid oftner Tenths, than the Laity Fifteenths; and that Saying of *Henry* VIII. by *Char.* V. that he in his Diſſolution of Monaſteries, had kill'd the Pullet which had lay'd the golden Egg, may ſeem, (if ever ſpoke by the Emperor) not to have been altogether without ground. Indeed the Crown of *Spain* doth know as well as any, how to raiſe Money from the Church; and if once in the Poſſeſſion of ought, by the Pope's conſent, will hold it without his concurrence, as is manifeſt by (d) thoſe Temporary Conceſſions of vaſt

(a) *Rot. Parl.* 50. *Edw.* III. *n.* 94. (b) 4 *Rich.* II. 13, 14. *Rot. Parl.* (c) *Matth. Paris in vitis Abb. p.* 112. 55. *p.* 132. 52. (d) *Hiſt. del Conc. di Trid. Ital.* 1619. *p.* 116, 183, 389. *d'Oſſat. Epiſt.* 76. 1596. *Oct.* 16. *Epiſt.* 274. 1601. 9. *July.*

Sums

Sums by *Paulus* III. *Pius* IV. *Greg.* XIV. to the Emperor, and *Philip* II. his Son, which are ſo great, and have ſince continued, as for my part, I have look'd upon the Eccleſiaſtick there, rather as a Farmer to the King, than a Proprietary.

There's no queſtion, but any Prince may raiſe Money from 'em with leſs Envy, than from the Laity, they being a Body who give rather than particulars, and which being Rich, is not ſubject to ſuch Expences as the Temporality, and that therefore is thought better able to ſpare it. But it is a dangerous Precedent, even for the Laity themſelves, to take from 'em what is by Law, and long Continuance ſettled upon 'em. For when the Law is once broken for a Prince, by extraordinary ways, to ſupply himſelf by aſſuming the Eſtates of private Men, of what condition ſoever they be, it's hard to ſay where it will ſtop. The 21. of *Hen.* VIII. Diſſolv'd only ſmall Houſes, making honourable mention (which yet in the Printed Book is omitted) of the greater. The 31. of *Henry* VIII. took them away. The (a)

(a) 27 *Hen.* VIII. c. 28. (b) 31 *Hen.* VIII. c. 13.

37th of *H.* VIII. left all the little Remainders of Colleges for Learning, Chauntries, *&c.* at the King's diſpoſal, ſo that there was to my underſtanding, nothing of Publick now remaining to be had from that Body. Certainly it was more than his Majeſty did think fit to make uſe of, and was but in part renew'd to his Son, *Edward* VI. who, finding no more help that way, the Commons were forced to aid him with a new Invention of Relief out of Sheep, Cloth, Goods, Debts, *&c.* for Three Years ſo heavy, they were forc'd to deſire his Majeſty's Mitigation, the Clothiers being in a manner diſcourag'd from making Cloth; yet I cannot find all this made the Crown rich. Sir *Rich. Heyward* obſerves *Edward* VI's Debts were 251000 *l.* at leaſt ſaid to be ſo, after ſuch great Contributions; as for my part, with what Subſidies, and other Gifts,, I can't reckon the Treaſure ſpent in 15 Years much leſs than half the Kingdom; but to enter upon this, wou'd require a Treatiſe, not a Letter. I'll therefore return to that I firſt intended, only I'll add this one thing, that during the time Religious Houſes ſtood in this

(a) 1 *Edw.* VI. *c.* 14. (b) 2 & 3 *Edw.* VI. *c.* 36. (c) 3 & 4 *Edw.* VI. *c.* 23. (d) *p.* 155.

King-

Kingdom, there was no Compulſary Act for Relieving the Poor, in reſpect I conceive, they were to conſign a fourth part of their Revenues that way, according to the Antient Canons of the Church. Neither was there fear of any decay of Learning, in reſpect of the many Preferments, (for *ſint Mæcenates non deerunt Marones*,) then to be had. But preſently after their Diſſolution, there was ſo great want like to enſue, as in the Parliament held the 2*d*. of *Edward* VI. and 3*d*. of *Edward* VI. there (a) was Bills brought in, for engaging Men to give Lands for the Maintenance of Schools of Learning: And it hath been obſerv'd, that the 29th of *Elizabeth*, there were no leſs than a 11 Bills propounded to the Houſe of Commons for the Relief of the Poor become ſo numerous, as it's a common Saying, *They'll eat out the Country-Man.* But to the Matter;

The learned Annaliſt *Baronius* ſaith, St. *Athanaſius* did bring the way of Monaſtick Living into *Italy*, as I have ſhew'd, and St. *Martin* into *France*. But where our great Antiquaries hold *Con-*

(a) *Journ. des Comms.* 2 *Edw.* VI. *Jan.* 25. 3. *Edw.* VI. *Dec.* 7. (b) *Baron. tom.* 3. *Ann.* 325. *n.* 22.

(a) *gellus* firſt brought it into *Britain*, about 550. himſelf then converting the Houſe of *Bangor* into a Monaſtery; I muſt confeſs my ſelf to differ from them, for there being at *Glaſtenbury*, a Church call'd *Ealdcirce*, i.e. *Vetuſta Eccleſia*, as *Malmesbu-*
(b) *ry* hath it, and of all that he knew in *England*, *Vetuſtiſſima*, and therefore ſo
(c) ſo named, to which, St. *Patrick filius Conceſſæ ſororis S. Martini Turonenſis.* having Converted the *Iriſh* 433. repairing and living till he died 473. being there, as he ſays, both *Abbas & Monachus*, or as *Capgrave* delivers it more full, thus, *Glaſtonian veniens duodecim fratres Anachoritice viventes reperiens congregavit & Abbas eorum effectus vitam cænobialem eos agere docuit, ſicut Scriptum quod ipſe ſuo tempore conſcripſit manifeſtius dederat.* Now he living and dying before *Congellus*, and that being an older Church than *Bangor*, I don't ſee why we mayn't think the Nephew brought the way into *England*, which the Uncle, from whom he is like to have learnt it, had it into

(a) *Cambd. in Cornuv. p.* 457. *edit.* 1607. *ut Angl.* 1637. *p.* 603. (b) *De Regibus l.* 1. *c.* 2. *Nota quod hæc narratio de Eccleſia Glaſtonienſi quæ interſeri debet, f.* 6. *a. lin.* 35. *poſt hæc verba* cucurrit veſtigia *in edit. Savil. omnino omittitur atque in Codd. MSS. tantum reperitur cujus unum habeo.* (c) *Sigebert Gemblacenſis, Ann.* 432.

France

France, eſpecially on ſo good Authority as *Malmsbury*, who wrote from the Monuments of that Church conſerv'd unto *Capgraves*'s time; who, tho' he don't concur with him, yet he clearly doth ſo, as two who write from the ſame Memorials, will not as Tranſcribers of the ſame.

But neither of theſe were the *Benedictine* Order, which came into this Kingdom long after, and was Planted at *Glaſtenbury* by *Dunſtan*, who was (a) bred there, and re-edifi'd, and was himſelf the firſt *Benedictine* Abbot; of which they who follow St. *Benet*'s own Inſtitution do wear, *&c.* by reaſon whereof, the top of the Head ſo Shaven, is call'd a Crown. *A Corona.*

And now I have mention'd the Shaving their Crowns, the Reader will pardon me if I digreſs again. I don't find any one thing uſed more variouſly than cutting the Hair. At the Death of *Germanicus*, *Suetonius* reports for Sorrow; *Regulos quoſdam barbam poſuiſſe & uxorum capita raſiſſe.* So likewiſe at the ill news of his Son's Death, rent his Mantle, and ſhav'd his Head. On the contrary, *Auguſtus* expreſſes his Sorrow, by letting (b)

(a) *Capgrav. in Vita Dunſt.* (b) *Suet. in Calig. c.* 5.

his

(a) his Hair grow. *Per decem continuos menſes barba capilloq; ſummiſſa caput interdum foribus illideret.* The *Græcian* Magi-
(b) ſtrate uſed long Hair. *Mos Barbam capillumq; Magiſtratui Cretenſium ſummitere.*
(c) The *Roman* Priſoner, *Quia nocentes horridos longoſq; habebant capillos, &c.* Neither the Nocent only, but even their Friends did in this manner make themſelves Deform'd, to which *Martial* alludes,

Si det iniqua tibi triſtem fortuna reatum,
Squallidus barbo, ſquallidiorque reo.

(d) Whereupon *Vemulſius* the Lawyer notes, Men were Prohibited, unleſs near of Kin to uſe, *Rei nomine veſtem ſordidam & capillum ſummittere.* St. *Paul* ſaith, it is not the Cuſtom of the Churches of God for a Man to wear long Hair, ſince which, the uſe of it hath been ever held indifferent, in thoſe who have, as it were, quitted the World for Heaven. I remember St. *Auſtin* reproves ſome Monks in his time
(e) for being *Criniti.* And *Evagrius* ſpeak-
(f) ing of an Inſurrection againſt *Zeno* the Emperour *ann. Chriſt.* 482. ſhews *Marcianus* was taken and ſent to *Tarſus.* Καὶ τὸν κοινὸν ἀποδεδυκὼς πρεσβύτερος χειροτονεῖ. Which *Chriſtopherſon* renders

(a) *In Auguſt. c.* 23. (b) *Sen. l.* 9. *controv.* 2. (c) *Mart. l.* 2. *Ep.* 21. (d) *F. de injur. & fam. libellis.* (e) *Retract.* 2. *c.* 21. *de opere Mon. c.* 30. (f) *Evagrius. l.* 3. *c.* 26.

Crinis

coma abraſa Presbyter deſignatus eſt; but in my Opinion might be more nigh the Greek, *coma depoſita*, as what was voluntarily done by every one choſen into the Society; and that I take to be no worſe Latin, as a Phraſe, I remember us'd by *Petronius* in his *Fragmenta puriſſimæ impuritatis*, as *Lipſ.* calls them.

Of the Shaving or Cutting of the Hair by the Clergy many have written differently, as *Iſidorus*, *Albinus*, *Amularius*, *Ceolfridus*, *Lindwood*. I ſhall not here relate what they ſay, the Reader may have recourſe to themſelves who are extant. I will only content my ſelf to Tranſcribe what *Joannes Timmuthenſis*, an Author of *Edward* III's time, but not ſo common, hath left of it. *Dum beatus Antiochi perdurabat*, &c. and then go on in his own Language to the end in Latin.

Now I come to the Priory of *Coventry*, the greateſt in the County. The *Canonists* ſay, there are two Sorts of Priors, *Prior Clauſtralis*, which is he that hath

(a) (b) (c) (d) (e) (f) (g) (h)

(a) *De Eccleſ. Offic. l.* 2. *c.* 5. (b) *De antiqua Clericorum.* (c) *De Eccl. Offic. l.* 2. *c.* 5. (d) *Edict. Regi Natano apud Beda l.* 5. *c.* 22. (e) *De Offic. Jud. Ordinarii. l.* 2. *adverſus Coronam & Tonſuram.* (f) *Vid. MS. in Bibl. Bodl. O. n.* (g) *Lib.* 2. *de temp. Ordinand. cap. cum quamvis & de ſtat. regular. Prior vero Granſon. de Abbates.*

an

an Abbat over him, and removeable at his will, ſuch were the Prior of St. *Albans*, of St. *Auguſtine*, and the like; and *Prior Conventualis*, who is *loco Abbatis*, Choſen by the Convent, and not removeable, being a Dignity as an Abbat is; and thoſe two are mention'd in the Statutes of *Richard* II. C. 4. and *Henry* VIII. C. 3. (a) Any Prior be he Perpetual or Dative, and Removeable [illegible] he will of his Abbat, being himſelf [illegible] of Parliament at the Diſſolution, as [illegible] Prior of St. *Johns* of *Jeruſalem*, who, was therefore the 26th of *Henry* VIII. C. 3. called, *Lord Prior*.

The Houſe was Founded, *&c.*

(a) 9 *Ric.* II. *c.* 4. 26 *Hen.* VIII. *c.* 3. 6.

Eaſt Peckham,
Sep. 1. 1661.

FINIS.

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